

FUNDAMENTAL AND ADULT EDUCATION

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EDITORIAL

READERS of the *Bulletin* will notice a change of title with this issue, and a glance at the table of contents will show that this change of title reflects a broadening of the scope of the periodical.

The addition of the word 'adult' to the title and the inclusion of material describing or reviewing work in the more traditional field of 'adult education' indicates a number of things. An examination of the educational provisions for adults in many countries reveals how impossible it is to disentangle what is 'adult' education in the traditional sense and what is 'fundamental' or 'mass' or 'social' or 'community' education. Ideally, of course, both fundamental and adult education should be discussed or examined in their total educational setting; in the setting of the provisions for children as well as adults. But, as with politics, publishing is the art of the possible and although many of the articles will in fact review work with adults against its total educational and social background, the focus will be generally a little narrower and the emphasis on programmes of works for and with post school groups.

The change reflects, too, the development of Unesco's own programme in the two fields. The extension of the programme for training centres for fundamental education to the Middle East was paralleled by the opening in June of this year of the International Centre of Workers' Education at Compiègne, near Paris. Both these developments are recorded in the Notes and Records section.

It is our intention that each issue shall include a group of articles centring round particular topics. At times the scope will be narrowed to a particular subject (as with health education, in our last issue); at times it will be widened to include work with whole sections of the community or to review particular approaches. In the current issue, for example, work with trade unions and along co-operative lines is commented on by several writers as well as in the Notes and Records section. The October issue will include a number of articles relating to the use of vernacular languages in fundamental education, and the January 1953 issue a group of articles dealing with leadership training problems in both fundamental and adult education.

We are fortunate in being able to start this issue with two articles which examine some basic considerations in fundamental and adult—or strictly, workers'—education. The editors hope that these will stimulate others to reply and perhaps be the starting points of a continuing debate.

It may seem capricious to have effected these changes in the middle rather than at the beginning of a year, but final decision was not taken until after the first two issues of this year had been contracted for and, feeling that our readers were more interested in content than consistency, we saw no good reason for postponing the change for a further two issues.

ON RECONSIDERING FUNDAMENTAL EDUCATION

T. R. BATTEN

I HAVE been re-reading lately some of the literature on Fundamental Education which has been published since 1948, and I am going to discuss some of the thoughts which occurred to me while I was doing so. The first of these concerns the stated aims of Fundamental Education. These were given in one of the earliest publications¹ as follows:

'Any minimum fundamental education must enable men and women:

'as workers—to control their physical environment, and to conserve and exploit the natural resources of the earth so as to raise their standard of life;

'as citizens—to live together in harmony in their communities—family, group, tribe, and nation, and eventually in a world society;

'as individuals—to bring out the best that is in them to achieve physical health, and to develop self-respect through spiritual, moral and mental progress and the formation and fulfilment of noble aspirations.'

These aims are unexceptionable. What I am querying is the *order* in which they are given. The order is significant if it represents, even though unconsciously in the minds of those who framed and adopted it, an order of precedence and importance: and a study of the rest of the document in question and of later Unesco publications² appears to show that it does.

These are devoted primarily, and many of them exclusively, to the problem of increasing people's control over their physical environment, i.e. to the problem of 'men as workers': and there is relatively little emphasis on 'men as citizens' and 'men as individuals'. Thus most of the articles in the quarterly *Bulletin* deal with the methods and techniques of the communication of knowledge, so that while there is a plethora of articles on reading materials, films, the radio, libraries, literacy drives and the like, there is a dearth of ones attempting specifically to deal with means, methods, and techniques for assisting people to live together in harmony, or for developing conditions favourable for the enhancement of individual self-respect through moral integration. Nor, in most of the articles dealing with the techniques of communication, are the authors usually concerned to show how the activities they discuss may contribute, even indirectly, to the growth of citizenship and the increase of self-respect. Of course, they may well do so, but *how* is not made clear, and one is left with the impression that the authors are not, in fact, grappling seriously with these important aspects of the Fundamental Education programme. Can we safely assume that a major programme of education, based primarily on the teaching of literacy and the imparting of information designed to increase people's control over their physical environment, together with, possibly, a recreational programme like that included in the Mexican Cultural Mission programme,³ will certainly produce better citizens and more self-respecting individuals? If we can, should we not perhaps be clearer than we seem to be at present about those elements in the Fundamental Education programme which most significantly contribute to these ends, and aim to strengthen them? And may we not also ask what new elements might be added, and what elements, if any, of the existing programmes should be pruned,

¹ *Fundamental Education*. Bulletin No. 13, p. 1. Washington. Federal Security Agency, 1948.

N.B. Based on Secretariat Working Paper to Unesco General Conference at Second Session.

² For example, *Fundamental Education: a Quarterly Bulletin* and the series '*Monographs on Fundamental Education*'.

³ See Hughes, L. H. *The Mexican Cultural Mission Programme*, '*Monographs on Fundamental Education*'—III, Paris, Unesco, 1950, 57 pp.

if they are found to conflict with the necessary conditions for the growth of citizenship and self-respect?

This leads me to a second point. In the monograph No. 1 on Fundamental Education¹ there are signs of confusion, and even of contradiction among some of the recommendations. Thus on page 51 it is stated:

'It is implicit in Unesco's concept that fundamental education should not be imposed upon the people as an extraneous "pre-fabricated" plan, prepared by well-meaning bureaucrats for the benefit of the under-privileged community . . . fundamental education is not "fundamental", nor can it have lasting value, unless its foundations are laid by the people themselves. . .'

Yet on the next page, 'a five or ten year programme' is proposed, 'with a time-schedule and budget', and a survey is suggested, the object of which is:

' . . . primarily to provide a broad plan for community betterment; within this, to indicate to the educator which problems he must deal with, in what order, and what considerations should govern his choice of methods.' (pages 53-54).

Again (page 56):

'The first duty of the team is to become fully acquainted with the basic survey findings and to draw up a provisional programme for community betterment. This will consist of a list of jobs to be done, in a rough order of priority; what amounts to a set of activities within the project—building a road or a clinic, improving crop yields, setting up a buying co-operative, and so on.'

Does not this look dangerously like the 'extraneous, pre-fabricated plan, prepared by well-meaning bureaucrats' so forthrightly condemned a few pages earlier in the monograph? And if there is some incompatibility here, how is it to be resolved? How is the desired local spontaneity and initiative to be aroused and reconciled with the planned programmes of the alien, expert team? Or is the answer to this riddle to be found in the qualification on page 51 to the first quotation given above:

'Local opinion must . . . influence the direction which the project is to take, and local initiative must be encouraged in order to ensure that its development is as *spontaneous as possible*' (My italics).

The words italicized open a dangerously wide door for the alien, expert enthusiast faced with community apathy, who seeks to speed his 'time-scheduled' programme by some form of overt or covert pressure or—more insidious temptation still, by some form of manipulation—of education designed to produce co-operation in goals already framed by the alien expert, rather than education designed to heighten the community's ability to measure its own needs and its own problems prior to formulating its own goals.²

The speakers at the Elsinore Conference on Adult Education, whose speeches are printed in another Unesco publication,³ dealt very clearly with this point. The Director-General of Unesco, Mr. J. Torres Bodet, speaking on 'Adult Education and the Future of our Civilization' asks whether we wish to educate people for obedience or for responsibility. 'If,' he says, 'we decide in favour of education for responsibility, we shall have chosen the more difficult but, as I believe, the only true road. . . World-wide aims *together with freedom in the means of pursuing them* (my italics) seem to me to constitute the two cardinal tenets that must guide any action to foster, by universal education, a type of culture in which the motive principle is personal responsibility.'

² *Fundamental Education: Description and Programme*. 'Monographs on Fundamental Education'—I, Paris, Unesco, 1949, 84 pp.

³ For brief references to 'manipulation' in relation to education designed to promote citizenship and self-respect see P. L. Esser & C. Verner, *Education for Adult Citizenship*, Teachers College Record, Oct. 1951, Columbia University; M. B. Treudley, *Community Structure and Organization*, Journal of Educational Sociology, May 1946; *How Shall Communities be Served?* Community Service News, Sept.-Oct. 1950.

⁴ *Adult Education: Current Trends and Practices*. 'Problems in Education'—II; Paris, Unesco, 1950. 147 pp.

At the same conference Sir John Maud, speaking on 'The Significance of Adult Education', stressed that the educator must have made an adequate philosophy, 'adequate in the sense that we believe in man as capable of creative action', that the student must be 'sovereign', that the educative process is an end in itself, and that the self-education of a small group is the means of building a democratic society. Admittedly, both speakers were primarily thinking of adult education in a context of 'advanced' civilization, but they implied, so it seemed to me, that their principles were true of any situation where educators were seeking to promote democratic citizenship, individual responsibility and self-respect. If, in our Fundamental Education programmes in underdeveloped countries, we wish to promote these same qualities, must we not approach 'illiterate', 'backward', 'underdeveloped' and 'dependent' peoples in the same way, or are we, perhaps, so conscious of their illiteracy, backwardness and dependence, that we regard them in practice as people different from ourselves, whose prime need is different from our own: and thereby justify to ourselves a concentration of our energies on their material progress and advancement, to the neglect—at least partially and in the degree of thought and care that we devote to them—of the requirements of responsibility, freedom and self-respect?

If this is so, no doubt we do it with the best of intentions and because we are so conscious of the need for speed; but may not this very emphasis on speed, however justified in the narrower material context, prove incompatible with any real degree of education for citizenship and self-respect? Must we not in some degree reconsider our aims and methods, and attempt more wholeheartedly than hitherto the most difficult task of education in responsibility? In fact, both anthropologists and practical educators support this view.

Thus Beaglehole writes:¹

'Among such peoples—examples from the Pacific come readily to mind—change can only proceed smoothly if the group, on the basis of discussion and ready acceptance of goals and available means, is able to co-operate with the minimum of friction both within the group and with helpful outside agencies and persons. Contemporary social psychological investigation of small social groups . . . shows that such groups can co-operate securely and efficiently only on the basis of discussion, understanding, relaxation of aggressive defences and deep-level acceptance of group goals and the techniques for achieving these socially accepted ends.'

Again Hayes writes:²

'When we merely distribute the knowledge and products of technology and create unlimited wants, or when we organize for the relief or amelioration of immediate and symptomatic problems while we ignore the deeper and more fundamental understanding of relationships we support confusion and revolution. The ideas and meaning which may emerge from such revolution may be far from the sweet democratic dreams we may desire.'

Perusal of Unesco literature on Fundamental Education provokes for me a third query. Naturally, and perhaps inevitably, Unesco sees in Fundamental Education a special activity additional and supplementary to the normal administrative and educational structure already existing in the areas in which it decides to operate. Thus in *Fundamental Education*³ it is stated:

'In the industrially less developed regions of the world the field for fundamental education is normally so vast in proportion to the resources of manpower, money and material available that fundamental education campaigns cannot be conceived in terms

¹ Beaglehole, E., 'Fundamental Education and Social Change', *Fundamental Education: a Quarterly Bulletin*, Vol. III, No. 3-4, Oct. 1951, Paris, Unesco, pp. 93-94.

² Hayes, W. J. 'Revolution—Community Style', *Social Forces*, Oct. 1949. See also Reuter, E. B. 'Cultural Contacts in Puerto Rico', *Am. J. of Sociology*, Sept. 1946.

³ *Fundamental Education: Description and Programme*. Op. cit., p. 50.

of territory-wide "blanket operations". A realistic beginning can generally be made by concentrating upon limited and intensive projects—always recognizing that these must be capable of fitting into the national or local education system.¹

Some initial concentration of this kind may be inevitable and provide the only realistic short-term policy, but even while a short-term policy is begun there is also a strong case for considering the nature of a more inclusive, long-term approach. This is particularly important if we give, as I have suggested we should, an equal or even a higher status to education for citizenship and self-respect. For if we consider Fundamental Education purely in terms of special projects, and specially recruited and trained staffs, we subject ourselves to two kinds of limitations. In the first place we limit our effective operations to relatively small areas where Fundamental Education staffs work in parallel, as it were, with governmental and other social agencies, adding to and supplementing their ordinary activities. Secondly, we are limited in time. The field is so large and the need so great that Fundamental Education workers cannot remain in one place long enough to have a sufficient and enduring influence.¹ These two factors point to the need for a long-term programme which will gradually reinforce and underpin the short-term projects. What is needed in the long-term is nothing less than a training programme in Fundamental Education principles directed, not merely at special project workers, but generally at the administrative and technical cadres of government and other agencies—at the people, in fact, who by virtue of their position are *permanently* engaged in the work of administration and development. Only thus can the existing limitations be successfully overcome.

This brings me to my final point. If we accept the argument of the last paragraph, training in the principles and methods of Fundamental Education becomes the core of the long-term programme, and the aim should be to extend it to ever-increasing numbers of administrative, agricultural, veterinary, medical, educational, and other workers who will regard themselves, not as specialist Fundamental Education workers, but primarily, as at present, as administrators, agriculturalists, and so on, engaged in their normal occupations. The aim would be—in the normal training for their jobs—to introduce some basic training in human relationships, so that the trainees would go out equipped, as they are not equipped at present, with some clear conception of their responsibilities and functions as effective educators in democratic citizenship and individual responsibility.

This may seem an impossibly ambitious programme, but is it not, perhaps, more realistic and less impossible of fulfilment than an attempt to make progress with Fundamental Education by project methods in limited areas and for limited periods of time? Resources are admittedly inadequate. Would not such limited resources as are available be better employed *indirectly* in the supplementary training of existing government staffs, rather than *directly* in maintaining special staffs to carry Fundamental Education direct to the people?

Unesco's training programme as indicated by its published literature seems to me particularly inadequate and disappointing in the light of these considerations. Thus the Unesco monograph, No. 1, *Fundamental Education* deals only—and very cursorily—with the training of specialist and field workers, discusses the training problem mainly in relation to projects, and sees the task as one of 'breaking down of specialization (in social science, education, medicine, agriculture, and so on) with a new orientation towards social service'. To this vital section it devotes only two pages, and to the training of higher personnel only one short paragraph of 10 lines. It has nothing to say on training in the fundamentals of human relations. Yet is this not the core of the problem of implementing the Fundamental Education programme if more than lip-service is to be paid to its non-material aspects? How else, without such training, can the products

¹ See *The Mexican Cultural Mission Programme, 'Monographs on Fundamental Education'*—III, p. 70, Paris, Unesco, 1950 for a treatment of this difficulty.

of the 'advanced' civilizations 'with their neurosis and tensions'¹ function effectively and generally, albeit as aliens, in implementing *all*, and not merely the first, of the aims that Unesco has laid down for itself? It is the generality of all those middle-class professional and technical workers who come into close and developmental contact with 'backward' and 'dependent' communities who should be the first and prime object of Unesco's efforts. If they are soundly educated in the range of Fundamental Education principles, it is they who will have direct, permanent, and fruitful contact with the people themselves. And thus, in fact, is not our final conclusion that we must look in upon ourselves, and see that we, no less than the people of the underdeveloped areas we wish to help, are also in need of the training and the insights into relations that the implementation of the whole Fundamental Education programme calls for. Only if we recognize this can we reasonably hope to plan successfully for some considerable degree of lasting success.

COMMENTS

Mr. Batten in his thoughtful article raises three issues which are vital to fundamental education.

He suggests that a preoccupation with techniques and economic matters may lead to the neglect of essential personal, moral and spiritual values, and he criticizes Unesco's definition of Fundamental Education for putting the education of men 'as workers' before their education as 'citizens' and 'individuals'. Let it be said at once that this was not done with any sense of priority and that the distinction itself, though convenient, is philosophically and psychologically unreal. A close integration exists, not merely among the varied selves which compose a man, but between man and his environment, and it is surely one of the objectives of education to emphasize and develop this integration. In practical terms, what better way can be found of teaching citizenship and the sense of individual responsibility than that of bringing men and women together as 'workers' to study, understand and overcome the personal, social and economic problems of their own communities? Whatever the shortcomings of Unesco's early documents, the moral and spiritual aspects of fundamental education are in fact constantly emphasized in its programme. In accepting the latest definition of Fundamental Education,² the Executive Board added a rider that 'fundamental education must awaken a consciousness of human dignity and develop a sense of the cultural and moral solidarity of mankind'. This was underlined again by a Conference of representatives of National Commissions of Unesco held in Bangkok in November 1951, which unanimously recommended that in programmes of fundamental education 'activities designed to eradicate illiteracy and to raise the material standard of living should never be allowed to obscure the vital importance of moral and spiritual development; in particular . . . Fundamental Education should constantly aim to develop, in the individual and the community, faith in the dignity and worth of the human person and a determination to promote social progress and better standards of life in larger freedom'.

These aspirations will, however, remain in the realm of unreality unless they can be infused into active programmes, critically evaluated and constantly improved. Hence the draft programme of the Organization for 1953 and 1954 which will be presented to the General Conference at its Seventh Session proposes that Unesco 'carry out a study

¹ See 'On Defining Fundamental Education', *Fundamental Education: a Quarterly Bulletin*, Vol. I, No. 1, Jan. 1949, pp. 24-25.

² UNESCO/ED/94, quoted in *Fundamental Education: a Quarterly Bulletin*, Vol. III, No. 2, April 1951, pp. 77-78.

of the progress made and the methods used to encourage responsible national and international citizenship in local communities through fundamental education'.

It may be remarked, with some justice, that no interpretation of such terms as 'responsible citizenship' and 'moral integration' is attempted, but Unesco is committed by its Constitution to operate 'without distinction of race, sex or creed'; the Organization is therefore essentially neutral in regard to the political, cultural and religious affairs of its Member States. It recognizes that communities develop satisfactorily in very many different ways and through many different ideologies. For example, differences exist between those who believe that 'moral integration' can be achieved by the application of Group Dynamics and Social Science and those who regard it as metaphysical in origin, and again, in this latter group, between the followers of different creeds. Unesco has recently made an attempt to confront some of these differences by organizing a round-table discussion in New Delhi in December 1951 on 'The Concept of Man and the Philosophy of Education in East and West', the results of which will be published later this year. Without departing from its Constitution, therefore, and without doing violence to different cultural traditions, Unesco cannot do more than encourage its Member States, and all who work within them in Fundamental Education, to find the appropriate solutions to this vital problem, permitting the Organization to study these solutions and to make them known.

Mr. Batten's second point is simpler. He detects an apparent incompatibility between planning and 'local spontaneity and initiative'. The practical problem facing those who plan fundamental education schemes is surely that of facilitating progress without imposing an alien set of values or objectives. Here a distinction should be drawn between the logistics and the strategy of a campaign. The initial survey of resources and the provision of staff from outside the community must be regarded as services of supply and should be planned as such. There is no necessary conflict between planning in this sense and the development of local initiative. Indeed the object of outside intervention should be to act as a catalyst setting in motion the activity and resources—material and human—of the community. As the development stage is reached and 'strategic planning' becomes necessary, this can itself be a product of local initiative, if it is done with and by the people of the community and not for them.

The achievement of these ideals depends of course upon the quality of the men and women brought in from the outside. If they possess real humility, sympathy and a grasp of the 'fundamentals of human relations', all will be well; if not, the dangers which Mr. Batten fears will inevitably arise.

This leads on to Mr. Batten's last point. He pleads for the training of ever increasing numbers of administrative, technical and educational workers, to give them 'a clear conception of their responsibilities and functions as effective educators in democratic citizenship'. This is the core of fundamental education, and the programme of training launched by Unesco and described in the pamphlet *Learn and Live*¹ aims at providing just what Mr. Batten demands. A world network of Fundamental Education Centres is envisaged and the first of these is already operating in Patzcuaro, Mexico, for the countries of Latin America. Here groups of persons of mature experience in administration, education, agriculture, health and other technical fields are being trained in Fundamental Education by 'direct . . . and fruitful contact with the people themselves'. Most of them come from government service in their own countries. They will return to plan and staff projects and to establish national and local training centres and so to spread the principle of fundamental education—to help people to help themselves.

Unesco, April 1952.

The Editors

¹ *Learn and Live: a way out of ignorance for 1,200,000,000 people*. Paris, Unesco, 1951, 32 pp.

In general, I personally agree with a good many of Mr. Batten's points of view.

1. 'We must make clear *how* the reading material and other materials prepared for fundamental education will help the people at whom they are directed.'

We are just starting to experiment on the educational means to be used with the so-called backward peoples—we are in the trial-and-error stage—and we are aware of the fact that most of the materials available are inadequate. Up to now, educational materials for adults do not usually consider the real needs and experiences of the people. Most of the reading materials, for instance, serve only to stir up and enhance dissatisfactions and hungers. In preparing means specially directed to these people, we must consider their needs and experiences, we must start using their own language and ways of expressions, we must try out our material among them, we must discover which is the best method in the preparation of such material. If this is done the *how* will undoubtedly be clearer. Any educational material based on simple human relationships will serve as means, not ends, towards conveying the precise message we want to convey.

2. Eagerness for speed in Fundamental Education may 'prove incompatible with any real degree of education for citizenship and self-respect.'

'We must not create confusion, but a sense of responsibility.'

Let me add, however, that it seems to me that, while discussing plans, Mr. Batten goes to extremes. It is not a question of plan or absence of plan, as long as there is a specific situation under observation and study. For training purposes we need to establish certain standards, and even the stimulation of personal responsibility, of creative action and self-education needs some sort of orientation.

To achieve a successful task we need not be in haste. But we must not neglect matter progress, which will undoubtedly help to achieve better citizenship and even better individuals.

At present, eagerness for speed may be one of our shortcomings. That is why we may sometimes seem to pay more attention to the spectacular side.

3. '... a long term training programme in Fundamental Education principles directed, not merely at special project workers, but generally at the administrative and technical cadres of government and other agencies—at the people who by virtue of their position are *permanently* engaged in the work of administration and development.'

I agree, yet I think that any project, if successful, might greatly help to convince those people. A successful project is a good example anywhere.

Mr. Batten proposes that Fundamental Education principles be directed at 'the administrative and technical cadres of government'; it sounds good and logical, but how? I think, I repeat, that Mr. Batten is right when he says that there is a need of 'basic training in human relationship, so that trainees would go out equipped . . . with some clear conception of their responsibilities', but once more the *how* is missing. There has perhaps been too much talk about the need of spiritual progress for the people; in the meantime, the majority of the people are suffering from poverty and fear. We have to start from the beginning—the betterment of the physical conditions. No person can possibly be a good citizen and a good individual unless he has the minimum of commodities for a decent living.

ENRIQUE A. LAGUERRE

Patzcuara, Mexico March 1952.

THE PART OF TRADE UNIONS AND CO-OPERATIVE SOCIETIES IN WORKERS' EDUCATION

PROFESSOR G. D. H. COLE

I HAVE been asked to discuss in this short article 'some of the general objectives and problems implied in educational programmes among co-operatives and trade unions in both the advanced and the underdeveloped countries'. That is a tall order: I think the most hopeful way of approaching it within the limits of the space assigned me is to look back on the history of the problem.

The co-operative movement, from its beginnings in the countries in which it first took root—Great Britain, France and, rather later, Germany—laid great stress on education. This was because the hopes of the great inspirers of co-operative experiments—Robert Owen, Charles Fourier, and the preachers of various brands of Christian Socialism—all attached the greatest importance to the social attitudes of the members of their projected communities and societies and regarded education as the necessary means of instilling attitudes which would encourage the co-operative as against the competitive elements in human nature. Accordingly, the aim of their educational endeavours, for children and adults alike, was closely related to their social ideal—that of a society based on harmonious co-operation rather than on egoistic conflict. They were intensely opposed to the entire conception of the *laissez-faire* school, which held that egoistic conduct in economic affairs was the means to the general welfare; and the education they set out to provide was designed to fit the recipients for living in the kind of society they held to be most conducive to general happiness and welfare.

Trade unions, on the other hand, were usually set up, in the first instance mainly among skilled workers, for the pursuance of limited objectives of common defence (*résistance*), mutual provision of benefits, and other purposes which were related not to a different kind of society from that which actually existed, but to society as it was. Accordingly, save in concerning themselves with the proper treatment of apprentices and with other aspects of technical instruction directly related to the particular trades, the early trade unions were much less interested in educational problems and practice than the early co-operatives. They tended to become interested in education in a wider sense only as and when their members were drawn into participation in wider movements which had 'political' objectives, in the sense of setting out to alter the social system as a whole, and not merely to improve the economic position of the members of a particular craft. Trade unions were, however, in most countries drawn at an early stage into such movements—if only because they had usually to fight for the recognition of their very right to exist and for the equality of masters and workmen before the law. As these struggles usually affected members of different trade unions in similar ways and led to combinations, local or national, of unions from a number of trades, the interest of trade unions in education tended to develop first as a general interest, to be pursued either through federations, such as Trades Councils (*Unions de syndicats*), or through political bodies drawing their membership largely from trade unions (Socialist societies or parties, Labour parties, *Maisons du peuple*, etc.).

More recently, in the less developed countries, the growth of trade unions has often been associated closely with the growth of nationalist movements, under whose auspices much of it has taken place. In such circumstances, the interest in education is apt to be derived from the nationalist impulse, rather than from specific trade union needs. This holds good, especially, in many colonial areas.

Co-operation, where it developed mainly as a consumers' movement based on the 'Rochdale' pattern, needed, as it won trading success, a rapidly growing body of employees versed in the managerial and operative techniques of distribution and

production related to the consumers' market. This gave the co-operative movement a special interest in technical education for the direct service of the co-operative societies; but co-operative leaders continued also to insist on the need for co-operative employees to understand the principles of co-operation and to share in its ideals. They therefore set out to develop forms of education designed primarily to meet this double need, first and foremost for employees, but also for active committee-members and 'lay' leaders of co-operative opinion.

The trade unions were for the most part much later in arriving at a position in which they became conscious of the need to train members specifically for the service, salaried or unpaid, of their own movement. The consciousness of this need arose only when the trade unions had achieved widespread recognition as agencies for collective bargaining, had become wealthy enough to employ considerable full-time staffs, and needed the unpaid services of many members (shop stewards, etc.) as representatives on works committees of various kinds.

Development of the general movement for workers' education in the more advanced countries has been greatly affected by the nature and extent of the provision made by the State and other public bodies, and by universities, colleges and voluntary agencies, for both technical and other forms of spare-time education. Technical education, supplementing or in some cases replacing apprenticeship, has usually needed the support of public funds because of the high cost of premises and equipment; and, except in a limited number of specialized professions (e.g. among draughtsmen and certain classes of postal workers and local government officers needing specialized qualifications), trade unions have taken little part in it, though in recent years they have often been accorded advisory representation by the providing bodies. Non-technical education not directed to the promotion of occupational efficiency or advancement, on the other hand, has developed partly under the auspices of public bodies or university extra-mural agencies or voluntary bodies providing not for workers exclusively but for all types of citizens who care to use it, and partly under the auspices of *ad hoc* workers' educational bodies, such as the Workers' Educational Association in Great Britain. Trade unions have to a great extent preferred to support such bodies rather than to undertake their own educational activities, except in the field of specialized training for union work. There are, however, wide differences in the constitutions and methods of these workers' educational bodies, some being in effect auxiliaries of the trade union movements or of Labour or Socialist parties, whereas others are independent bodies professing neutrality in politics (and also usually in religious matters). In Great Britain the Workers' Educational Association represents the latter tendency, whereas the National Council of Labour Colleges professes a definitely Marxist (but not Communist) outlook. Both receive trade union support, some trade unions aiding one or the other exclusively, while other unions aid both. The difference of basis means, under British conditions, that the WEA can draw largely on the universities for teachers and can get aid from public funds, national and local; whereas the NCLC has to depend entirely on trade union funds. It is also reflected in a difference in the balance of subjects taught. The NCLC is concerned mainly with the teaching of social, economic and political subjects, whereas the WEA, also active in these fields, undertakes in addition a wide range of purely cultural teaching. The help received from public funds and from the universities also makes it possible for the WEA to undertake a large amount of relatively advanced teaching, and to provide more continuous course than its rival; but, as against this, its activities are apt to appeal more to non-manual and highly skilled workers than to the less skilled whose general educational background is less good.

In general, where class antagonisms are strong, the types of workers' education which involve support from universities or from public funds are much harder to develop than where class feeling is less acute. There is much more tendency to sharp separation between workers' education on the one hand and public and university education on the other in France and in Germany than in Great Britain or in Scandi-

navia. The position may be, however, rather different in colonial areas where the ruling power accepts the need for advance towards self-government; for in such areas the colonial governments sometimes set out paternalistically to develop or encourage workers' educational movements in association with trade union or co-operative movements recognized or aided by official agencies. This applies especially to co-operative development, which cannot advance far without provision for the training of officers and book-keepers capable of administering local co-operative bodies: it applies to trade unions also, when colonial governments have reached the stage of encouraging them rather than seeking to keep them down.

Many early co-operative societies attempted to establish schools for their members' children, as well as for adults. This was at a period when universal compulsory schooling provided by governments did not yet exist. In the more advanced countries the co-operatives retired from this field, except in a few exceptional cases, as the provision of public education became general. In less developed countries there have been, and are today, a good many attempts to provide schools under the auspices of specially formed educational co-operatives; but, because of the cost, it is very difficult to do this on a large scale. Co-operative societies continue, however, in advanced countries to maintain special youth movements, largely for purposes of recreation, but with some informal activities in the educational field both for children and for adolescents of both sexes. Most trade unions, on the other hand, do but little in the field of adolescent education. Working-class political parties commonly have attached youth movements, which include among their activities some educational work. But this is apt to be sporadic and secondary to recreational and propagandist activity.

The problems of trade union and co-operative educational work cannot be solved in any abstract way. The right answers depend almost entirely on the conditions in each particular country or area, not only as between the more and the less advanced, but also in accordance with the state of class relations, the forms of development of public general education, university education, and technical education, and the strength and social attitudes of the trade union and co-operative movements. In the United States, for example, co-operation is relatively weak, and has often tended to be mainly a business movement without a strong idealistic bent. It has therefore not been active, save exceptionally, in the educational field, though a small section has been all the more active for these very reasons. American trade unionism, too, originally developed largely as a business movement and, with a few outstanding exceptions, has only during the present generation taken a really extensive interest in education, which many unions still tend to regard mainly as a means of improving the efficiency and conscientiousness of their members as trade unionists. This emphasis is due largely to the very rapid rate at which the trade unions have grown during the past two decades; for this has confronted them with very big problems in finding sufficient numbers of competent officers and representatives. The British and Scandinavian movements, on the other hand, longer established and growing more slowly, have been able to give more attention to the wider aspects of workers' education, especially in the social studies, from the standpoint of improving their members' understanding and mastery of the key problems of present-day society. The comparative absence of class hatred in these countries has also made for better relations between the unions and the State and the universities; and these better relations have encouraged cultural as against more propagandist forms of study. In Germany and France, on the other hand, deeper class antagonisms and sharper separation of economic classes have made greater segregation of working-class from other forms of adult education; and differences of religious affiliation have also complicated the problem. The absence in Great Britain of any sharp conflict between the Labour and Socialist movement and the Churches has been a most important factor in preventing educational segregation on religious lines.

Broadly speaking, workers' education, outside the field of technical education for

industrial or other forms of wage- or salary-earning employment, can be carried on for any or all of the following purposes:

1. *To remedy defects in the general provision of fundamental or primary education.* This is applicable mainly in less advanced countries.
2. *To train officials, leaders and representatives for paid or unpaid service to the trade unions, co-operatives, or other working-class bodies.* This applies at all levels, most of all wherever working-class movements are growing very fast, or taking on rapidly a wider range of functions—e.g. in many backward countries, and also in advanced countries where there has been a rapid development of workshop negotiation, joint production committees, and working-class representation on bodies advising government and local government agencies.
3. *To enlarge the members' understanding of the social, economic and political problems of the modern world.* This applies most where there has been a rapid increase in the strength and political consciousness of the working class, and in democratic societies a correspondingly greater call for active citizenship and for the diffusion of political and economic knowledge.
4. *To increase the workers' opportunities for developing qualities of cultural appreciation and self-expression in the arts and sciences generally, and not only in those most directly related to social and political affairs.* This can apply to countries at all stages of economic and political development, but tends to be most important in the advanced countries (where, however, the extent to which it is undertaken by workers' bodies or as part of the public provision of education open to all classes varies with the social structure and cultural tradition of each particular area).
5. *To train teachers, paid or unpaid, for work in any of the foregoing fields.* This becomes vitally important as soon as workers' education develops on any considerable scale. The supply of well-equipped enthusiasts may suffice to get a movement well started; it cannot keep pace with any large-scale expansion.

I am very conscious of the scrappiness and inadequacy of these observations. But the field is so vast and the diversity of conditions from country to country so great that no short article can do more than offer a few suggestions; persons interested in the problem in a particular country can consider these in relation to the actual state of affairs and to the trends and possibilities which confront them in their special environment. The very significance of the word 'worker' differs greatly from country to country; and the phrase 'workers' education' can have no fixed denotation or connotation apart from local circumstances and traditions. Each country must make its own movement to suit its own needs; and the part to be played by trade unions and co-operative societies will vary greatly according, not only to differences of trade union or co-operative policy, but also to the relations existing between these movements and the State and the rest of the social structure within which they have to work.

EDUCATION TECHNIQUES IN THE PROMOTION OF CO-OPERATIVE GROUPS AND SOCIETIES IN JAMAICA

ARTHUR A. CARNEY

THE present co-operative programme in Jamaica may be said to have come about as the result of the failure of the first large co-operative venture undertaken in the island.

An inquiry into the reason for the failure of this venture—a banana co-operative—revealed the prime cause as being a lack of knowledge of the philosophy and techniques of co-operation. Arising out of this inquiry, the decision was taken by Jamaica Welfare Ltd., which was then the co-operative promotional body, that all future co-operative activities to be promoted in the island should be based on a sound educational foundation.

The slogan 'Let's study and work together' was adopted as the rallying cry of the new movement, and wherever co-operative societies or groups are found in the island today, the methods and principles of co-operation are fairly well understood.

Co-operative action in a community usually starts with the recognition of a 'felt need' by the people, followed by a request for assistance and guidance along co-operative lines; or it may be the result of action taken by a co-operative officer already in the area in encouraging people towards joint rather than individual effort in tackling their various problems.

The next step is getting together in a group those persons whom investigations reveal to be genuinely interested in the finding of solutions to their problems, and prepared to assist actively in doing so. Within this group, there is usually a fair percentage of the available leadership material in the area. These potential leaders are used by the co-operative officer to assist in carrying out the programme planned. Over a period, a successful and progressive plan of study and action has evolved. The plan may be broadly divided into four stages as follows:

1. *The Elementary or 'Study Group' Stages.* During this period, simple discussion and demonstrations of co-operative methods and techniques are carried out within the group, and preliminary work for the acquiring of the thrift habit started.
2. *The Intermediate or 'Project' Stage.* Co-operative projects of a more difficult nature are attempted, e.g., a buying club with special emphasis on farmers' requisites and the co-operative ownership of farm implements where the group is a rural one, or the procuring of consumers' items where the group is urban.



Study group—practical demonstration.

3. *The Advanced or 'Pre-registration' Stage.* The group studies in greater detail money management and the financial aspects of the type of organization it intends registering, usually a Co-operative Multiple Purpose or Co-operative Marketing Society or Credit Union in the urban areas.
4. *Registration as a Co-operative Society.* The group registers as a Co-operative Society, becomes a legal entity and begins its corporate existence.

STAGE I. (a) THE STUDY GROUP

The Study Group is the coming together in a body of persons interested in a common problem in order to acquire knowledge of co-operative techniques with a view to finding a solution to their problems and to working out a programme of study towards that end.

On the formation of the Study Group, the co-operative officer outlines the aims and objectives of the group and the methods to be followed. Emphasis is placed on the fact that the programme of study and action is to be carried out by the members of the group themselves, and that the co-operative officer's services are only available in a consultative or advisory capacity.

At each meeting of the group, there is a discussion period and simple literature dealing with the history and philosophy of co-operatives and co-operative techniques is used as study material. Local problems are discussed and analysed and an attempt made to see how the co-operative techniques being studied may be applied in finding a solution to these problems.

If the group is a large one, it is broken down into units of 10 or 12, for the purpose of discussion. Each unit elects its own discussion leader and secretary. The discussion leaders keep the discussion going and provide each member with an opportunity to read a passage for discussion, express opinions and otherwise contribute to the discussion programme. During this period, the 'findings' or decisions arrived at by the unit are recorded by the discussion secretary.

At the end of the discussion period, the units re-assemble in the meeting and the 'findings' of each are read out by the secretary and a brief comment made by the chairman.

Meetings of the group are held once a week. At each meeting, new discussion leaders and secretaries are elected for each study unit, so that every member is provided with an opportunity to learn study group techniques. This participation by members tends to develop such latent leadership ability as they may possess.



A small rural discussion unit. Planning the programme.

(b) THE SAVINGS UNION

Parallel with the running of the Study Programme is a Savings Scheme, which is the first practical project to be attempted by the group. The object is the development of the thrift habit among members and the building up of a sum which can be used later as a nucleus for capitalizing any future business the group may undertake.

On starting the Savings Union, members decide on the 'unit' of savings. Each member then states the number of units he or she will save each week. No member may save less than one unit; a unit being an amount small enough for any member of the group to put aside without undue financial strain.

Members are provided with pass-books in which their savings are recorded. The group by resolution decides that savings should be used only for the purpose of helping to capitalize future projects and should not otherwise be touched except in the most urgent circumstances.

The financial records of the Union are kept by the treasurer of the group, who sees that the bank pass-book of the group is on display at meetings for the scrutiny of members.

Study and savings programmes are planned well in advance by the officers of the group in consultation with the co-operative officer, and special attention is given to the inclusion of items calculated to keep interest alive, such as debates, educational films shows, etc. An important part of the programme is recreation, and community singing, games and dances are usually included in the evening's activities.

Study Group meetings are planned to last about 90 minutes. Minutes are kept brief, and only decisions are recorded. Action taken on matters arising out of the minutes is briefly reported on.

Except where there are additional items on the agenda, e.g. debates, educational film shows, refreshments, etc., the time planned for meetings is never exceeded. To satisfy members who would like further information or clarification on any matter discussed at the meeting, a 'post mortem' is held by the chairman and discussion leaders after the adjournment.

STAGE 2. THE BUYING CLUB

When members of the Study Group have, in the opinion of the co-operative officer, acquired a fair knowledge of the rudiments of co-operation and saved a sum sufficient to get the next project started, the group is encouraged to start a Buying Club of simple farmers' requisites, to provide members with experience in conducting business affairs of a more difficult nature. Seeds, fertilizers and stock foods are procured in bulk at wholesale rates and resold to members on a favourable basis, at the end of a stated period. Along with this, the co-operative ownership of mechanical implements used in production is also undertaken. Hillside ploughs, sprays, pulpers, etc., and other mechanical aids to better and increased production required by members are procured on a joint basis, and rented to members at a nominal rate, sufficient to cover overhead operation and depreciation.

Where convenient, the produce of the group is also co-operatively marketed and returns made to members on the basis of quantity received. This type of activity, however, usually involves far more capital, and is often postponed for a later stage of development. A few groups, however, have successfully included this activity in its second stage. Where this is attempted, it is with the prior approval of the co-operative officer. Only members are allowed to participate in the distributive activities of the Buying Club.

STAGE 3. THE ADVANCED OR 'PRE-REGISTRATION' STAGE

No limit is fixed on the length of time the group spends on the various stages of its activity, since this can only be determined by the extent to which the members respond alike to the theoretical and practical aspects of the programme. In most cases, however, a year is found to be sufficient to cover the first three stages of development.

A common problem experienced by farmers, is the lack of credit and their inability to secure it for agricultural purposes. The members of the group study and analyse the credit structure of the area, check on all available sources of credit, and get full information on the extent to which they can make use of the services of these organizations and the types of securities required. In the case of urban groups, members are usually regular wage earners, and attention is often given to the study of credit unions.

Since credit is one of the major problems of Jamaica, the matter of wise borrowing and spending and other aspects of money management are most important. No co-operative study programme is considered complete without a careful study of this subject.

STAGE 4. REGISTRATION AS A CO-OPERATIVE SOCIETY

After several months of study and saving as well as running projects along co-operative lines, the group should have acquired sufficient knowledge and experience of co-operative methods and techniques to take the final step, i.e., registration as a Co-operative Society. Draft rules of the type of co-operative society in view are procured and carefully read and discussed. Where necessary suitable amendments are made. If the funds saved are insufficient, a drive is started to secure enough capital to get the business started, a site secured and personnel selected. The proposed rules are submitted to the Government and as soon as approval is received from the registrar, the group has its first annual general meeting to elect officers and is ready to start business as a corporate body.

Experience shows that continuous education is vital to the success of all genuine co-operative societies, and a regular programme of education is carried out by societies for the benefit of members and Study Group sessions held for new members.

In most co-operative societies in the island members are only admitted after a preliminary period of study.

THE PROGRAMME OF TRADE UNION EDUCATION AT THE PENNSYLVANIA STATE COLLEGE

FRED K. HOEHLER, JR.

DURING the academic year 1951-52 the Labour Education Service of the Pennsylvania State College held some 40 extension programmes and nine week-long campus institutes that directly reached more than 3,000 Pennsylvania trade unionists. Each of these programmes was held in joint sponsorship with a particular labour group. For example, local branches of the United Rubber Workers of America (CIO),¹ the Chemical Workers (CIO), the Transport Workers (CIO), the International Ladies Garment Workers (AFL),² the Cement Workers (AFL), the Brotherhood of Railroad Trainmen (Independent), as well as various central labour bodies (both AFL and CIO) held extension classes. International unions and State bodies such as the United Steelworkers of America (CIO) and the Pennsylvania Federation of Labour, planned and held campus institutes.

Perhaps the most significant development of the past year has been the formation of Labour Education Councils in two areas of the State. These councils, made possible

¹ CIO, Congress of Industrial Organizations.

² AFL, American Federation of Labour.

by a special grant of funds, include delegates from AFL, CIO, and Independent unions in the respective area and their function is to stimulate, promote, organize and administer workers' education programmes. Through these councils the local labour movement will be establishing a labour education programme which it directs.¹

This activity in labour education had its beginnings on a limited scale, some 15 years ago. Slowly, with the addition of full time staff members, beginning in 1947, a co-ordinated and continuing programme has been developed. The College has set up its Labour Education Service as a separate and distinct division of its extension services. As a specialized branch of adult education its objective has been to help develop the efficiency and responsibility of the group; it looks to group advancement and is therefore not vocational or simply adult education in the narrow sense of the term.

THE PROGRAMME

The programme of the Labour Education Service can conveniently be divided into three different, though interlocking, types of services: the extension class programme; the summer institutes; and the consultative services.

Extension classes and programmes are held in local communities with local union groups. Classes are generally held weekly, on a specific night, for two hours for a period of from 6 to 18 weeks, depending on the subjects to be discussed. One day programmes are also held in local communities when the group desires it.

Each class or programme is planned individually with the group. In effect this means that no classes are planned unless the Labour Education Service is invited in, and that no two classes are the same. Sessions are developed in the light of the particular collective bargaining contract, community conditions, and the union's problems that might be peculiar to that locality. A planning session is held with the education committee or the executive board of the local union and the Service assumes a number of administrative responsibilities. It must develop class materials, discussion notes and fact sheets in line with results of the planning session. These notes are given to the student during the class session. It must help the group recruit students and see that classroom space is available. The Service must be certain that higher echelons of the particular union being serviced are completely informed about what is happening.

Among courses that have been held this past year are Grievance Handling, Collective Bargaining, Labour and the Government, Community Relations, Public Issues in 1952, The Job of the Grievanceman, Job Evaluation, and Time and Motion Study.

The summer institute programmes are planned with international unions or State-wide bodies. Here union leaders—officers, business agents, and stewards—as well as some rank and file, come to the campus of the Pennsylvania State College for a week and discuss and study subjects that have been planned in detail with top representatives of their union. Last year, significantly, every institute was primarily concerned with current domestic and international problems. Topics discussed included 'Why Inflation', 'Price and Wage Control', 'International Relations', and 'Civil Rights'. Following an 'hour and one-half discussion each morning on one of the above subjects, the groups had their choice of several subjects which included 'Grievance Handling', 'Wage Policy', 'Human Relations', and the 'Functions of the Union Executive'.

In both the extension and institute programmes primary use is made of the discussion technique. Because it is desirable for each person to be able to express his views on the subject at hand, classes in each subject are held, where possible, with under 30 students.

Consultative services are offered, generally without cost, to any union requesting them. Consultation may mean a request to help select films for a local film programme, to

¹ These projects are now in the early stages of development and, therefore, only a mention can be made in these notes.

help set up a local union education committee, or for pamphlets and reading materials on particular subjects.

The Service has also been a prime mover in publishing a pamphlet on labour legislation in Pennsylvania and has sent out various mimeographed brochures on organizing local education programmes.

RELATIONSHIPS

In order to guide the policies and procedures of the Labour Education Service, organized labour (AFL, CIO and Independent) within the State was asked several years ago to appoint responsible officers to an advisory committee. This committee has played an enthusiastic and active part. It has guided policy formulation while respecting the need of the College for autonomy and freedom. It and its executive committee are consulted on every important contemplated move which the Labour Education Service makes.

The resident faculty of the College has played an important part in the development of the programme. Faculty members are frequently used in both the extension and institute programmes, and the college departments judge the academic qualifications of instructors used in the field, as well as helping to develop some of the materials used.

THE ROLE OF THE UNIVERSITY IN WORKERS' EDUCATION

University workers' education programmes in the United States have had a slow and painful growth. Labour, with much justification, has been suspicious of universities in general and academicians in particular. Universities have, on the other hand, been most jealous of their prerogatives and autonomy. The basic problem, with a few notable exceptions, has been that workers' education was, and to a great extent still is, a fringe matter to both unions and universities. While this situation has improved, university administrations and labour leaders still are a long way from any real mutual understanding in this field of education.

Universities, particularly State supported institutions, have however a real duty here. They owe their existence to taxes paid by the people—which includes members of labour unions—and are charged with providing services to all economic and social groups in the community. Their operation of this function might take several directions. Some universities have developed full-fledged workers' education programmes which conduct classes and institutes in co-operation with trade unions. If this approach is thought too ambitious, perhaps by both the university and the labour movement, it is most certainly a function of institutions of higher learning to prepare materials and to conduct research for the unions who so request it. On the other hand the university could set up a branch which, while not actually administering programmes, could help unions stimulate interest in workers' education and then supply the instructors and materials to the unions who were interested.

For the guidance of universities which would set up full-fledged workers' education divisions, the Labour Education Service of the Pennsylvania State College records that it has found the following to be essentials for a continuing and expanding programme: acceptance and help in direction of the programme by the faculty and administration of the College; acceptance and help in direction of the programme by the organized labour movement; joint planning of programmes by the College and the labour organization involved in order that the participating group be specifically, and not generally, serviced; careful attention to details of administration, i.e. comfortable classroom centrally located, recruitment carefully planned, complete information for everyone concerned, opening and ending classes on time, and the like; use of informal teaching techniques, such as the discussion method, films and role playing, wherever possible; follow-up programmes with the group.

SCHOOL CO-OPERATIVES IN FRANCE.

MAURICE COLOMBAIN

IN the 1950-51 academic year, France had 12,808 school co-operatives with a membership of 417,435 children¹, an increase of 1,065 'societies' and 48,000 members over the previous year.

While the main strength of the movement was in the primary schools with their 12,564 co-operatives and 384,581 members, it had also spread to secondary and technical schools in which there were respectively 123 co-operatives with a membership of 12,684 and 121 with a total of 20,170 members.

That the experiment has been successful is proved both by the rising figures and by the conquest of new territory, and it has now been going for long enough to warrant an attempt to deduce what lessons are to be learnt. We therefore have to consider what the co-operatives have become today, what they are doing and what they have achieved, and, as preliminary, how they started.

THE GENESIS OF THE MOVEMENT AS REFLECTED IN ITS PRESENT CHARACTERISTICS

Even the broad lines of the story of how the co-operative movement took shape, afford some clue to the complexity of its nature today and serve to explain its main tendencies.

The first crude 'self-help' co-operative was devised in 1898 by a schoolmaster in Seine-et-Oise to enable some of the poorest among his pupils to find the cost of their subscriptions to the school Provident Fund. Its activities were rabbit breeding, bee-keeping and paperbag making, and the idea was copied by several other teachers.² In the same year, a teacher in the Oise department organized the first forestry co-operative, an example which also found imitators in Ardèche, Dordogne, Doubs, the Loire country, Meurthe-et-Moselle and the Vosges.

In 1901 a teacher in the Vosges combined the two notions and added a tree-nursery section to the School Provident Society in his charge, with the idea of using the profits to augment the Pensions Fund.³

The war of 1914-18 left the schools impoverished and sometimes ruined. Their hope had once been that, between the State and the local communes, their equipment would get better and better; but the price of all such items trebled after the war, while state and local subventions, far from trebling in their turn, tended to shrink. Mr. Paul Lapie, a former Director of Primary Education, argued that the schools must look to their own earning power to meet their needs. Meantime Mr. Profit, an Inspector of Primary Schools in the Charente-Maritime, pointed out that with a whole country to rehabilitate and rebuild, the old passive methods of education from books and in the classroom only were outmoded and must give place to new active methods; such a method, he claimed, could be found in a system of school co-operatives.⁴ He was later to write of the new system: 'The French school co-operative movement is primarily a society for practical pre-employment training. . . . A clear distinction must be made between the movement and all the other societies connected with the schools. In the functioning of the latter bodies, the children themselves play only an insignificant part—e.g. in the *Mutualité scolaire*—or none at all: in the former they have an open invitation to take action themselves. A school co-operative is thus an association in which the

¹ In the same year, public primary schools (excluding kindergartens) numbered 69,970.

² Maurice Berteloot. *La mutualité scolaire*, 1908.

³ Cf. Berteloot, op. cit.

⁴ Profit. *La coopération à l'école primaire*. Paris, Delagrave, 1922.

children themselves work, under adult supervision, for the improvement of the physical surroundings and the general atmosphere by which their activities are conditioned'.¹

This conception differs only slightly from that of 'self-government', a notion which emerged at an early stage and found its first expression among the objects of school co-operatives as drafted by the senior boys' class in a Vosges school—'to learn to govern themselves, under the supervision and with the advice of their teachers, that they might know the right use of their freedom and grow into public-spirited and enlightened citizens'.² In due course self-government was to become an accepted principle of school co-operative doctrine.

Another development—in 1924—was the opening in the Alpes-Maritimes of the first school printing shop by a local teacher, Mr. Freinet. This idea was later copied freely.

Meanwhile a measure of sanction was given to the action taken by individual teachers by the promulgation, in 1923, of ministerial instructions recommending 'self-government' and school co-operatives as calculated to 'build character, instil sound habits and teach the child to use his freedom'.³

WHAT THE CO-OPERATIVES ARE

Every variety of need, experiment or inspiration which has gone to the making of the French school co-operatives has left its mark.

The 'School Provident Society' element may be seen particularly in the earlier years, in concentration on the financial position of the pupil and in the excessive importance attached at one time to the subscriptions of members and honorary members as a source of revenue.

In the case of the tree-nursery and fruit growing co-operatives, while their primary effect was to promote contacts with nature and to restore a feeling of the dignity of manual labour, they also inculcated in pupils the habit of thinking in terms wider than those of their own personal interests or the immediate present. This attitude has since spread to school co-operatives of all types and finds expression in generous proofs of solidarity with other children near and far.

The second world war brought into the same prominence as the first—and for the same reasons—the question of the school itself, its beautification and the improvement of its physical equipment. But there was a shift of emphasis; the most important part of the pupils' help to the school is no longer—or at any rate, less than in the early days—the cash subscribed by themselves and honorary members, but increasingly their labour, co-ordinated in a common effort.

Lastly, school printing shops have promoted team-work, encouraged self-expression by providing an outlet for original work and made the school magazine (*Journal de Vie*) possible,⁴ while its wide distribution has stimulated correspondence and meetings between schools. In all these respects they have added new methods of active education and from some points of view have even created elements for a new type of education.⁵

All these experiments have been launched at widely separated points and with no discernible connexion between them, and are very dissimilar in origin. They may be the result of a flash of inspiration or the product of long, careful thought; and the note may range from impatient idealism to the soberly utilitarian. The ends sought may be

¹ Profit. *La coopération scolaire française*. Paris. Nathan, 1932.

² See the lecture by Mr. Caltier, one of the movement's pioneers, given at the École des hautes études sociales, reproduced in full in the *Revue des études coopératives*, Oct.-Dec. 1921.

³ *Journal Officiel*, 22 June 1923.

⁴ In 1951 there were 4,000 school papers and 80 *Departmental Digests*.

⁵ See Elise Freinet, *Naissance d'une pédagogie populaire*. Éditions de l'école moderne française. Cannes, 1949.

material or cultural, the free development of the child, the integration of the individual into community life, the cult of liberty, or the rational organization of energies. Notwithstanding all this, the various types have tended, with the passage of time, to draw closer together—without, however, losing their individuality—and the result has been the emergence of what is today a distinct and explicitly defined method of education with a theoretical basis of its own.

Both method and theory achieved formal expression in a statement on school co-operatives by the Congress of the Office central de la coopération à l'école in 1948, based on the report by Mr. de Saint-Aubert: 'The idea (of the co-operatives) is the progress of mankind and they aim to use work by their members and the management of their co-operative as means for their training, moral, civic and intellectual.

'The yield of their joint endeavours is used for the embellishment of the school, for the improvement of working conditions, for organized cultural and spare-time activities for members, and for the promotion of school and post-school welfare and charitable work'.¹

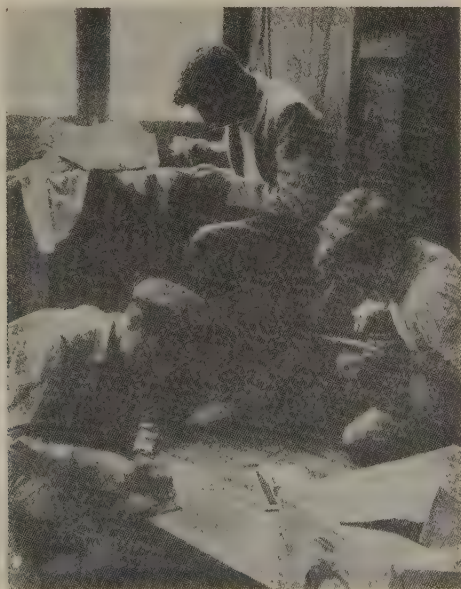
WHAT THE CO-OPERATIVES DO

The activities pursued by school co-operatives are of the utmost variety. One group covers work undertaken for the direct benefit of the school—stencil decorations on walls, planting flower beds and creepers, collecting exhibits in the school museum, making of simple teaching material, conduct of documentary investigations, compilation of monographs on the district.

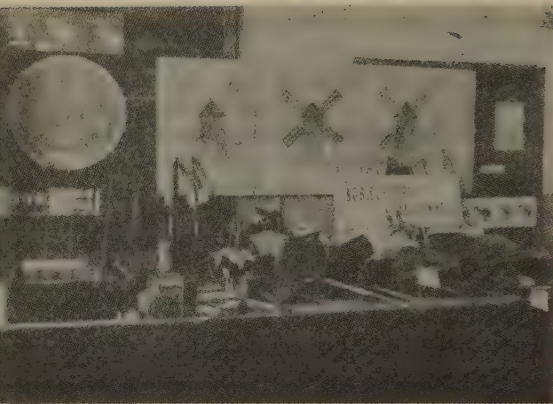
In another group the object is to secure a return in cash: rabbit- and bee-keeping, sale of vegetables and flowers from the school garden, of medicinal herbs, wild fruits, of waste paper, old iron and rags or of articles made by pupils (toys, woodwork, basket work, raffia work, knitting, baby-clothes, embroidery), organization of fêtes and sales of work. In the school year 1950-51 the total secured by these means was 121,000,000 francs.² Examples are: sales of handicrafts, 16,836,000 francs; sales of medicinal herbs,

¹ Office central de la coopération à l'école: *Bulletin de Renseignements*, Jan.-Feb. 1949.

² In June 1952 £=980 francs; \$ U.S.=350 francs.



Preparing lino-blocks for wall decorations.



Study which leads to earnings.

5,873,000 francs; sales of Co-operative newspaper, 3,828,000 francs; sales of garden produce, 2,397,000 francs; sales of livestock and honey, 1,745,000 francs.

Earnings are never distributed to members but are used for various purposes, of which the following are the most important: embellishment and equipment of the school building, formation and stocking of libraries, subscriptions to periodicals and season tickets for certain theatres and cinemas, purchase of educational and recreational equipment (maps, pictures, microscopes, slide and cinema projectors, gramophones, wireless sets, printing material, sports equipment), hire of pianos, payments for courses and lectures (English, music, rhythmic dancing, dressmaking, health instruction, domestic science), country rambles, excursions, visits to historical monuments, exhibitions and factories, and lastly welfare and relief work (pupils' insurance funds, school camps, anti-T.B. work, aid to victims on injury or damage, provision on clothing and shoes for those in need).

The total expenditure under all these heads for 1950-51 was 107,508,000 francs, sample items being: purchase of projectors, printing material and new items for school libraries, 39,400,000 francs; educational travel and excursions, 30,500,000 francs; relief and welfare, 10,000,000 francs.

A typical instance of relief work was the rebuilding and equipment of a school at Esquay-Notre-Dame in Normandy which had been destroyed in the war. For this purpose, the school co-operatives of France and the Overseas Territories raised a total of 2,333,833 francs in a few months. As recommended by the President of the Office central de la coopération à l'école, 'the decision to undertake the task was taken, the method chosen and the work done by the children themselves'.¹

The tiny school co-operative of Esquay-Notre-Dame, with 25 active members only, itself raised 10,000 francs.

RESULTS OBTAINED

The results secured can best be judged by those who have lived in close contact with the experiment. Authoritative views are expressed in two remarkable reports submitted to recent congresses of the Office central de la coopération à l'école, by Madame Scapula, Inspector of Primary Education for the Seine Department, on the advantages of the school co-operative as a means of character building and an instructional technique

¹ Full details of the variety of activities undertaken by school co-operatives will be found in a booklet published by the Office central de la coopération à l'école over the signature of its Vice-President, Mr. Charlot, and entitled *Une grande œuvre de solidarité nationale: Les coopératives scolaires reconstruisent et équippent l'école d'Esquay-Notre-Dame*.

(October 1950), and by Mr. Mohen, Inspector of Primary Education for the Department of Meurthe-et-Moselle on the moral training of school co-operative members (November 1951).

According to Madame Scapula's observations, membership of the school co-operative develops the spirit of initiative and intellectual curiosity, and promotes the formation of those habits of mind which are basic to all fruitful intellectual activity. Even the strictly scholastic subjects, she remarks (French, arithmetic, geography, history, applied science, etc.), benefit by the new sources of interest with which school co-operative activities supply them.

A point on which she lays particular stress is the role of the co-operative as a catalyst in the school: by building up community relations in work and in the pursuit of common ends, it converts a collection of individuals, struggling for position on the basis of their physical or intellectual gifts, their force of character or their parents' social standing, into a unit.

The new relationship inculcates loyalty, sympathy and generosity and a democratic outlook and approach. Responsibility and the habit of logical thought are taught by the need to plan, discuss and decide; the holding and management of property in common instils the sense of community.

Another point made is the effect of the co-operatives, more particularly through the printing shops and inter-school correspondence, in extending the outlook of their members beyond the limits of the school, district, region or even nation.

Finally, like all other educators with experience of school co-operatives, Mme Scapula attaches great importance to the closer and more direct contacts they establish between the teacher and the individual pupil; the teacher reaches a juster appreciation of each child's character and special gifts and, in the activities of the co-operative, finds new means of bringing out the best in everyone.

On character-building more specifically, Mr. Mohen's report could profitably be discussed at length: 'The effect of the traditional, "authoritarian" school', he concludes, 'as of all teaching methods based on individual competition, is to encourage the tendency to egoism and self-assertion. It is the merit of school co-operatives that they progressively absorb the child into a society cut to his measure and fit him for commerce with his fellows by modifying self-interest—this however without crushing his originality or dawning individuality. They serve the invaluable purpose of equalizing the pull of the two tendencies in the individual and correcting his particular predisposition to excess in either direction and in his relations with his fellows they replace the note of competition by one of conscious and permanent co-operation, with all the moral benefit which that implies.'¹

THE LEGAL STATUS OF THE CO-OPERATIVES: THE OFFICE CENTRAL DE LA COOPÉRATION À L'ÉCOLE

Having a membership composed of minors, and being constituted under the terms of the law of 1 July 1901, school co-operatives cannot be deemed to be corporate bodies. They can be started without prior authority and without registration; but they have no legal status and cannot hold funds or property.¹

If no way had been found of circumventing their legal incapacity, an element of educational value would have been lost—the possession of common property and the management of a joint undertaking.

The answer finally found and adopted was to form a national joint association of pupils and teachers, duly registered and hence entitled to hold funds and own property;

¹ See Mr. Laberse's papers on 'The evolution of the legal status of school co-operatives' (*Revue de la coopération scolaire*, Oct.-Nov. 1950) and 'The legal status of school co-operatives and its legal significance' (*Revue de la coopération scolaire*, Oct.-Nov. 1949).

the school co-operatives are deemed to be local sections of this parent body and exercise its legal powers by delegation.

The idea came from an inspector of primary education, Mr. Bugnon, himself the administrator of a big consumers' co-operative, and the new body was duly incorporated in May 1928 under the title of Office central des coopératives scolaires, changed in December 1929 to Office central de la coopération à l'école. Although this body was deprived both of its central office and of official recognition during the years of occupation, it continued to perform its functions and was re-established in 1945.

It is an independent private body but recognized by the Ministry of Education, which has authorized its accommodation in the Musée pédagogique.¹ Its structure is decentralized, with 80 Departmental branches, according to the latest figures, the local sections being the actual school co-operatives.

The fact that its three honorary founder-presidents are Ferdinand Buisson, Charles Gide and Albert Thomas well reflects the nature of its aims.² The active President at the time of writing is Mr. Prévot, Inspector-General of Public Education.

As the co-operatives are not legally associations, the Office cannot be given the legal status of a federation. However its decentralization makes it federal in its general lines and functions

The Office organizes an annual congress and publishes pamphlets (135,000 in 1950-51) and the *Revue de la coopération scolaire*. It has established a national competition for school co-operatives and organized a travelling exhibition. Relations are maintained with the major associations in Education and with National Co-operative Federations. The Office is one of the distinctive features of the French school co-operative movement, and its existence and collaboration have alone made it possible to furnish the data in this paper.

Unesco has been able to publish analogous information about school co-operatives in Brazil.³ In addition, school co-operatives are known to exist in many other countries, e.g. Argentina, Belgium, Bulgaria, Canada, Ceylon, Czechoslovakia, Hungary, India, Mexico, Morocco, Poland, Rumania, Spain, Switzerland, Tunisia, U.S.S.R. and Venezuela. Comparison of the experience gained, organization, activities and results secured in the various countries would be helpful to all interested in active, 'live', methods of education or in school co-operatives as such. This could be effected by an exchange of documentation for which Unesco would undoubtedly willingly act as organizer and clearing house.

¹ 29, rue d'Ulm, Paris-5^e.

² *Ed. Note:* Ferdinand Buisson (1841-1932) one of the creators of the French free, secular and compulsory education. Later most active in the League for Human Rights and was awarded the Nobel Peace Prize in 1927.

Charles Gide (1847-1932) published many outstanding works on political economy and is known as one of the founders of the co-operative movement.

Albert Thomas (1878-1932) was head of the Labour Division of the League of Nations (1920) and, for a time, Director-General of ILO.

³ Unesco, *Fundamental Education: a Quarterly Bulletin*, Vol. II, No. 2, April 1950.

CONTINUITY IN AFRICAN MUSIC

HUGH TRACEY¹

MUSIC is one of the most important of all social aspects to the African, having been almost synonymous with the good life for generations past to these dance-loving people. The cathartic value both of music and drama has been appreciated by all the great civilizations of the world as it is, though unconsciously, also by the tribal civilizations of this continent.

The socially integrating force of music commonly shared by any homogeneous people is a reality which no one would deny who has, for example, sung hymns in his home church on some family occasion or popular ballads in company with convivial friends.

We Europeans and Americans have been so sure that our own particular brand of music is capable of raising just these emotions anywhere, among any people, that we have attempted to transplant it, a full grown tree, into the alien soil of Africa. But we did not stop to consider the nature of the soil and the climate or the hardness of the indigenous shrubs, let alone the ecology of the environment.

It is not commonly realized that Africa has as many musics as it has languages; that the music of each tribe is founded upon the subtleties of local tone and stress; and that each tribe has its own inherent modal sense. The majority of tribes sing naturally in one or other of the many pentatonic scales, others prefer a sextatonic, while a few of the more musically developed have heptatonic scales. None of their scales, however, remotely resembles the modality of our tempered scale which we so lightheartedly attempt to transplant into Africa with the sublime belief that, of course, everyone else is singing out of tune.

No wonder the bewildered native, after his first enthusiasm has subsided, finds himself rebelling against the foreign edict that he may not dance his religious devotions or sing in those modes and manners which are supposed to bind him to his heathen past. But once the ties have been cut and the home music distorted it is not easy to regain what he has lost. Without being conscious of what he is doing he clings instinctively to those last elements of this Africanness to be found in negro jazz, in swaying to music, or in the simple repetitions of the more elementary hymns. As a substitute for his old solo dances he quickly grasps the opportunity for exhibitionism afforded him by the conducting of a choir. He will strut and prance before his timid flock like any mating lyre bird.

The genius of African music is thus driven into a wilderness where its traditional symbolism will gradually shrivel, and its continuity be broken, if we and our proselytes do not come to our senses and recognize the true origins of this tribal and continental art.

The one constant factor in all music is change. But change without continuity of symbolism spells death to the art form and a long period of decay until a new working formula is found. This is what is happening in Africa today wherever western music is being taught before a grounding of local music has been undertaken. In all the thousands of schools in Africa it is unlikely that half a dozen all told are making any real effort either to understand or propagate the art of African music with natural continuity from the past into the future. The inevitable debasement of music is already notorious.

¹ *Editor's Note:* Mr Hugh Tracey is Director, African Music Research, and has been supervising for some time the building up of a library of recorded African native music. These recordings can be bought either singly or in groups; if purchases are made on the library system full information on the recording will be supplied. Those interested should write to: African Music Research, c/o Gallo (Africa) Ltd., P.O. Box 138, Roodepoort, Near Johannesburg, South Africa.

There are undoubtedly many reasons both on the part of the white and the black for this wholesale failure to understand or care about what is happening to indigenous music. On the European side there is our almost total ignorance of the musicology of Africa coupled with our false sense of the absolute superiority of western music over any other. The African on his side is carried away by the apparently superb physical and spiritual powers of the whites and gladly sells his soul for this 'mess of pottage'. He prefers to believe that there is a short cut to culture and power through the imitation of foreigners (a flattering misconception to which many European teachers unconsciously subscribe) and through education rather than applied knowledge.

In addition to this magical view of the situation, he has developed a strong caste consciousness to the detriment of the established order and in favour of those who become westernized, regardless of the intrinsic value of their true character. Since higher wages so often accompany the assimilation of white customs, here is a dilemma indeed.

The universal fallacy that the town is superior to the country has been accepted too. The hovel is better than the hut, and those who are emancipated from family and village ties consider themselves above their old-fashioned country relatives to whom the decencies of family life are still important.

To this way of thinking, the music of the school and cinema, of the church and dance hall, is naturally more fashionable and 'modern' than that of their own devising. It is this subtle propaganda for escape from the country, for social esteem, for personal licence in thought and deed, in short for disintegration, which wars against the music of the old school, the songs of solidarity and moral rectitude which are found in such profusion in all parts of the African countryside.

This struggle is going on underground, experienced in the emotions but rarely expressed in words. Every now and then it bursts out in rebellion with laments and protestations, but in the townsman and *evolué* is quickly stifled.

The African proletariat is in urgent need of genuine poets and musicians to resolve his dilemma for him, to recreate the socially important arts for the town as well as the country. He must turn to his country cousins for help for there are few of his fellow townsmen with the skill and inclination to take seriously any music other than erotic songs and 'jive'. Numerous examples of genuine musical genius are still to be found everywhere, often in the most unexpected places, both in town and country. A conservative estimate of the number of original musical items yet to be found south of the Equator would be around the figure of 100,000. In addition to this are the growing numbers of town-bred dance items and bawdy songs associated with the large industrial centres.

The great majority of gramophone records yet published are of town dance music. In all these examples, the underlying modality of Africa (into which most foreign music is unconsciously translated) is clearly discernible by anyone with an accurate ear. In other words, although the style and substance of the music may be foreign, it is performed, as a rule, in an essentially African manner. The traditional symbolism, the mould of musical thought, is broken, but the psychological forces which created the past traditions still colour the present even if they are in temporary eclipse.

It will be seen therefore that in order to achieve and maintain a healthy natural musical talent which will be worthy of the past and prepared for the future, the problem today is twofold: (a) to avoid the social deflections which, by the worship and imitation of the non-natural, destroy natural vitality; and (b) to study immediately the real and positive values displayed by the African musician who still practises his art unaided or unhampered by outside influences. Once this is done, the essential psychological forces behind centuries of music making (which has invariably accompanied all African social activities) will be known, and its product recognized for what it is, one of the better folk arts of the world. Music may then continue to play its part in the social scheme.

It is for this reason amongst others that we have launched our transcription library of phonographic records, which is intended to be a cross section of Africa's music, from

traditional compositions on the one hand to modern imitations of foreign music on the other.

Whatever may be the immediate outcome of so much teaching of foreign music, our library will remain a genuine and permanent reminder of the origins of African music as we still find them today. The final decision as to whether our endeavour was worth while must remain with future generations of Africans who may learn to value these things and, in particular, to appreciate the paramount artistic virtue of change through continuity.

ADULT EDUCATION CENTRES IN SOUTHERN ITALY

ANNA LORENZETTO

IT is only in recent years that the problem of fundamental education, in its modern technical sense, has been grappled with in Southern Italy, but progress has already been made.

The problem of fundamental education in this region involves both general adult education and the battle against illiteracy, and must be reinforced by a series of activities which usually fall outside the strictly educational field, such as hygiene, welfare work, manual labour and recreation.

The *Unione nazionale per la lotta contro l'analfabetismo* (the National Union for the Eradication of Illiteracy) was created in 1947. Since then, its activities have passed through three phases: first, a literacy campaign, involving the organization of special courses; second, study, surveys and the training of teachers; and third, the establishment of Adult Education Centres, i.e. educational institutions adapted so far as possible to adult mentality and designed to meet the needs of the inhabitants of Southern Italy. The first Adult Education Centres were opened by the Union in 1948. During two years' activity the Union has opened 43 Adult Education Centres.

These, which remain open all the year, can be regarded as meeting-places for persons with different training and different experience. In order to give a proper idea of a Centre's complex mechanism, we should consider its various activities separately, in the following order: educational activities; courses; manual work (handicrafts and agriculture), health activities and hygiene; welfare work; training in citizenship; recreational activities.

The head of the Centre is one of the Union's teachers. He organizes all the above-mentioned activities, for which he secures the co-operation of the local agricultural expert, doctor, parish priest, engineer and teacher.

EDUCATIONAL ACTIVITIES

The Centre is based on certain principles—knowledge of the environment, the confidence of the population, and respect for the human personality.

The environment is usually poor and backward. Illiteracy, partial or total, is widespread. But local traditions and the local idiom bear witness to an ancient culture and an age-old wisdom.

That is why educational activities, which meet every man's natural desire to extend his knowledge, are at the basis of the Centre's work. They are divided between the library, which is the source of written knowledge, and the classes which are the sources of oral knowledge.

The library has not very many books, but such as it acquires are carefully selected from among the Italian publications best adapted to the inhabitants. It is also supplied with newspapers and reviews. Part of the library is designed for teachers; another part contains reference works (encyclopaedias, dictionaries, etc.); and yet another is intended for the peasants and shepherds attending the Centre. The library is under the direction of a teacher, assisted by one or more pupils. Apart from the lending of books, the teacher in charge, the Centre's collaborators and the pupils themselves are called upon to recommend books, as well as to advise and help all those who are able to read. The older illiterates, whose powers of assimilation are limited, like to know what the various books contain, and even to hear certain passages read out from them.

It is in the classes, which are attended by the peasants and shepherds (whether illiterate or not) of the locality, that co-operation between the villagers is seen in its most effective form. In each section, a certain number of hours are devoted to the answering of questions raised by adults. These answers form the subject of short talks or are included in the series of lessons and discussions which are regarded as basic to the section's proper functioning. One day, for example, the doctor will deal with a health problem; another day, a peasant (usually a pupil) will discuss an agricultural problem. The important point is that even the humblest experience should prove useful when described to an audience keen to hear about it.

COURSES

In such an atmosphere of enthusiastic effort and large-scale exchange of ideas and experience, those unable to read and write spontaneously feel the need to learn.

The Union, as its title indicates, began by combating illiteracy, but today it tends increasingly to move in a different direction. The literacy campaign, if it is not to be a purely 'material' undertaking, is to some extent a finishing and not a starting point, provided that the desire to learn can be awakened and applied. From that moment, the battle is won. The rest is merely a question of diligence and patience.

From November to April, numerous courses for illiterates and semi-illiterates are held at the Centres. In general, these courses are financed by the Ministry of Education, which also remunerates the teachers for the services they render in this field. But the courses receiving this official aid do not meet all needs; for this reason, additional courses are given at each Centre, either by volunteer teachers or by teachers who receive some small remuneration from the Union each month or at the end of each course.

In three of the Union's Centres in Rome, Tor de Quinto, Rogiano Grävina and Torre di Ruggero, an experiment is now being carried out for completely illiterate persons. It involves the application of a method worked out by Dr. Maria Montessori for teaching adults how to read and write. For those, on the other hand, who have already passed through the initial stage, experiments are being made with a method based on topics of interest, with the greatest possible use of audio-visual aids.

The regular courses may also be deemed to include the courses in agriculture given with the help of the State Agricultural Officer's department, as well as the courses for instruction in the prevention of accidents given, in co-operation with INAIL, for agricultural workers.

MANUAL WORK (HANDICRAFTS AND AGRICULTURE)

In Southern Italy, manual labour is somewhat looked down upon. According to the old feudal ideas, it is a kind of punishment specially reserved for the poorer classes. Owing to the complete absence of industries and organized labour, it is only slowly and with great difficulty that the inhabitants of this region are being brought to grasp the possibility and importance of technical specialization in the modern world.

The Union's teachers have learnt manual work by following courses in Switzerland,

organized with the help of the Aide suisse à l'Europe. On returning to their villages, they find that they are the first *bourgeois* who are able not only to make a piece of furniture or repair a tool, but also to teach how a certain job should be carried out in accordance with the right rules.

The Union has provided each Centre with a carpentry and engineering shop for the men, and a workroom for cutting and needlework for the women. Certain Centres now have special workrooms which are reviving traditions in the arts and crafts that were previously almost extinct. At Fagnano Castello (Cosenza), for instance, it is wood-carving; at Ossi (Sardinia), the weaving of carpets and tapestries.

The manual work has a primarily educational role. It can be regarded as the first form of adult activity. The illiterate peasant, who may be disappointed because he cannot hold a pen between his fingers, will regain confidence and patience after carrying out a small manual job under his teacher's guidance, or successfully repairing a tool.

In the Centre's workshops, moreover, it is possible to accomplish things that are useful to the community as a whole—to repair school benches, to make tables and stools for the Centre, or even to make tools. All this can be done by collective work, and thus a sense of co-operation and co-ordination is brought about. Once the first psychological and technical difficulties have been overcome, the basic workrooms of each Centre are supplemented—thanks to the efforts of the pupils themselves and their teachers—by other workrooms for geographical maps in relief, terra-cotta work, embossed metal, marble-sculpture, wood-carving.

At first it was always the teacher who taught manual work; but now, owing to the complex nature of the Centre's activities and the progress accomplished, the Union tends more and more to replace the teacher by a technician.

Special mention should be made of the work done in the Union's 'experimental fields' by those attending the Centres. These fields are given to the Union by the municipality, or hired by the Union itself. The prime task here is to co-ordinate the theoretical courses on agriculture with practical demonstrations in the matter of farming and the yield from the soil. The cultivation of these fields takes place in agreement with the Agricultural Officers' department. The work done by the pupils is always voluntary, and it is the pupils cultivating the fields who subsequently decide what use is to be made of the crops obtained from them.

HEALTH ACTIVITIES AND HYGIENE

The health activities at each Centre began thanks to the goodwill and initiative of the local doctor, who considered he should not confine his co-operation to lessons and advice, but should give more concrete aid. The Union supplied the initial material for the small ambulance vans and succeeded in obtaining a certain supply of medicaments. At Rogiano, for instance, all those attending the Centre are entitled to a free medical examination and, if they are poor, to free medical care, including medicines.

Today, the Union has a Health Commission which is in touch with the various doctors working at the different Centres. At each Centre provision is made for an ambulance van and it is hoped to supply these vans, or at least one or two of them, with radiological equipment.

WELFARE WORK

The Centres' welfare work began during the second phase of their activities. Here, necessity was the mother of invention. During a certain period the Union was one of the few associations having branches in the remotest villages of Southern Italy, and those villages could therefore receive aid only through the Centres. It was important to maintain the rhythm of education and to refrain from making assistance dependent on regular attendance at the Centre. Today, the relief assistance placed at the Centre's disposal is

distributed among the poorest inhabitants of the village, whether they attend the Centre or not. It is the Pupils' Committee which decides how distribution shall take place (distribution of food among the children only, or, in smaller quantities, among all the poor), and which carries it out. In this way the Centre's democratic committees perform really useful work and the pupils acquire a sense of responsibility. The Director of the Canna Centre writes: 'Assistance to those outside the Centre has been expanded to the maximum, thanks to a simple, human, brotherly feeling of solidarity. This sense of solidarity is strongly present in the Centre's pupils, especially those who themselves stand in most need of assistance.'

In our opinion, it is a difficult matter to distribute relief assistance that is inadequate to meet the tremendous needs of these villages where there is such great poverty. There is always a risk that such assistance may degenerate into a degrading form of charity or monopoly. But the fact that responsibility for this work has been entrusted to the Centre's pupils themselves (for the Pupils' Committee is elected by them) gives grounds for hope and confidence. The responsibilities of this Committee, as well as its generosity, are steadily increasing; and apart from the fact that this assistance is of real benefit to these poor populations, the Committee's work has great civic value.

TRAINING IN CITIZENSHIP

Each Centre is controlled by democratic committees, regularly elected by the pupils. At first, the going was somewhat rough. Thus the Director of the Rogiano Gravina Centre wrote, in his first annual report on activities: 'During the first lessons they shouted, threatened, and shook their fists. Now, after only four months' work, there has been quite a change. They come to the Centre with smiles on their faces; they have become firm friends, and help each other in their work with an unselfishness which is often deeply touching.'

Thus the Centres' democratic life is gradually becoming solidly established. The most frequent and lively talks are those on the problems of the Citizen and the State, the Constitution and the Laws, Communal Administration, Taxation, and so forth. The reading of Canevascini's *Il villaggio modello* (The Model Village) was followed with deep interest at many Centres during the whole of the winter of 1951.

Citizenship, however, is more than a mere subject for talks and discussions; it is the very basis of the Centre's work.

Much has been accomplished at the recommendation of the Pupils' Committee—the building of a road at Savoia di Lucania, of a Centre at Rogiano Gravina, of a children's refectory at S. Lorenzo del Vallo, and of a small bridge across the stream at S. Angelo le Fratte. All this is due to voluntary work done by the pupils, who usually draft a very simple document in which they indicate the contribution which they are willing to make, for instance, 10 days of work and a beam, or two days of work and 20 bricks, etc. For, once the adult peasant has 'discovered' democracy, the value and function of a democratic body—once he has regained confidence and feels that he can act freely—his enthusiasm is such that he not only wishes to make a personal contribution, but acquires a sense of responsibility and sacrifice.

RECREATIONAL ACTIVITIES

Although the inhabitants of Southern Italy are lively and high-spirited, they are not greatly given to amusement, possibly owing to their extreme poverty. Their distractions are usually of a serious, and sometimes even dramatic, kind.

But the hours of peaceful work at the Centres encourage recreational activities, and in the first place amateur dramatics. Small theatre groups have sprung up almost everywhere; though a difficulty is that the women will not act, and must be replaced by children.

Group excursions are very popular, and the Union endeavours to encourage and finance them. In this way the pupils of the S. Nicola da Crissa Centre were able to visit the seaside for the first time in their lives, and those of the Bissaccia Centre visited the Baths of Monticchio, about which they had heard so much. Football is very popular among young people, and almost every Centre has its team. The keenest interest is shown in the matches between the various Centres.

Schools of music are increasing in number. The first was established at the Torre di Ruggero Centre, and many Centres are now organizing such schools. The Calabrians are great music-lovers, and it is a great occasion for the village whenever the Centre's school has mastered a new song.

Editor's Note

Next month, the National Union for the Eradication of Illiteracy (Unione nazionale per la lotta contra l'analfabetismo) will pay special attention to the classes of its adult education centres. Until now the activities of these sections have been concerned with whatever topics have aroused the interest and curiosity of the *centristi*. While holding to the principle that the instruction given should be linked to local needs, the directors of the movement believe that the studies should be more closely integrated and that this process should lead to the organization of a systematic programme.

Under its Associated Projects and Agencies Scheme, Unesco put at the disposal of this illiteracy campaign the services of an adult education specialist, who spent a month in the movement's centres in Calabria and Lucania. He participated in the activities of the cultural sections and submitted a number of suggestions concerning the programmes and work methods. The whole problem will be examined at a meeting of Workers in the Adult Education Centres, to be held in the Autumn of 1952.

NOTES AND RECORDS

INTERNATIONAL CENTRE OF WORKERS' EDUCATION

A new chapter in workers' education was opened on 14 June when Unesco inaugurated the International Centre of Workers' Education. This project is dedicated to the task of promoting and extending workers' education throughout the world. Over a period of three months, seven different international groups (of 50 students each) will attend seminars of two weeks duration.

This pioneer centre in workers' education is situated at Château La Brévière in the heart of the forest of Compiègne, about 50 miles from Paris. Château La Brévière offers ideal accommodation for group living and study. It is the property of the Swedish trade unions, which have succeeded in equipping it with most of the conveniences of modern living without disturbing the romantic atmosphere of the old French château. This property has been placed at the disposal of Unesco for the three summer months.

During the first two fortnights, and again during the last two, Unesco will be host to groups of workers from such international workers' organizations as the International Confederation of Free Trade Unions,

the International Confederation of Christian Trade Unions, the International Federation of Workers' Education Associations, and the International Co-operative Alliance. The guest organizations formulate their own programmes and invite their own lecturers and teachers. Unesco furnishes board, classrooms, library, equipment and a staff of interpreters and secretaries.

From 12 July to 23 August, Unesco is offering its own seminar on Workers' Education, to which Member States are sending experts. This six-week seminar is broken into three fortnightly periods: the first will concentrate on the organizational and administrative problems of workers' education; in the second period teaching problems will be discussed; the final two weeks will be devoted to investigating the international aspects of workers' education and especially to studying the facilities for promoting workers' education offered by the United Nations, Unesco, the International Labour Organisation and the other Specialized Agencies of the United Nations. Professor G. D. H. Cole of All Souls College, Oxford University, is directing this programme. He is assisted by three group leaders and by Professor Charles Orr of Roosevelt College, Chicago, who is acting as Director of the International Centre for the entire season.

STATUS OF PATZCUARO AND MENOUE FUNDAMENTAL EDUCATION CENTRES

On 1 January, the Director-General of Unesco authorized the Patzcuaro fundamental education training and production centre in Mexico to extend its period of training to 18 months, and to accept a second group of approximately 55 students at the opening of the new school year. Director Ortiz of CREFAL (Centro Regional de Educación Fundamental para la América Latina) has recently concluded a trip to the capitals of the Latin American republics, and reports that all Member States enrolling students during 1951 have approved the continuation of these students during the second year. Latest reports state that applications had been received from Brazil, Colombia, Uruguay and Paraguay for places in the new entering class. Other countries were still to be heard from.



Lunch-time at an ICF^{TU} course for French miners at La Brévière.

Brazil plans to send 10 students to CREFAL who will train to undertake the organization of a national training and production centre for fundamental education at the completion of their training course.

Negotiations with the Government of Egypt for the opening of a second fundamental education training and production centre at Sirsel-Layan, Menouf, were completed early in March. A contract between Unesco and the Government of Egypt was approved by the Egyptian Cabinet of Ministers, and by the Unesco Executive Board at its Twenty-ninth Session in Paris. The Director and the Administrative and Finance Officer of the new Centre will shortly be appointed by the Director-General. The Menouf Centre, like Patzcuaro, will operate as an autonomous agency of Unesco.

By resolution of the Twenty-eighth Session of the Executive Board, the Member States of Egypt, Iraq, Jordan, Lebanon, Saudi Arabia and Syria have been invited to send students to the new Centre, which will open in the autumn of 1952 with an initial enrolment of 50. Egypt as host country is placing at the disposal of Unesco the recently constructed buildings designed for a new rural normal school, and has made budgetary provision for the construction of a new dormitory to house 150 students. Eventually the capacity may be raised to 200, by additional construction. Both men and women students will be accepted for training.

As at Patzcuaro, the World Health Organization, the Food and Agricultural Organization and the International Labour Organisation have agreed to assign specialists in their respective fields to co-operate in the training aspects of the programme.

THE THEATRE IN FUNDAMENTAL EDUCATION

During the winter months, the students at CREFAL fundamental education training and production centre have been experimenting with two very old media of education—puppet plays and living theatre. After studying problems faced by the semi-literate villagers in the training area, Patzcuaro students have written several scripts for puppet plays, and others for live performance. In puppetry, exaggeration and humour have played a lively part; the plays have carried a heavy dramatic emphasis, and have been acted by amateurs in the area, not by students of the Centre. Some of the puppet plays have stressed desirable health practices; the theatre scenes have dealt with such problems as the tragic difficulties which may be encountered by 'wet-backs'



A classroom of the Patzcuaro Production and Training Centre.

(agricultural workers migrating to the United States illegally) in contrast to the advantages gained by labourers who go abroad under the enlightened work contracts now in force between Mexico and the U.S.A.

A study of social conditions in the area had convinced the Patzcuaro students that there was a feverish and unrealistic desire upon the part of many young men to get work in the United States; many became victims of unscrupulous recruiters who were encouraging illegal entry, which is opposed by both the Mexican and American Governments, and which often leads to starvation wages, unsanitary work camps, illness and unprofitable work.

It is too early to say whether the dramatic approach has been effective in influencing peasant behaviour in regard to the topics treated. It is known, however, that both types of dramatic presentation draw capacity houses, in an area into which the motion picture has not yet penetrated.



Menouf Production and Training Centre.

An educational mission was sent by Unesco to Pakistan in December 1951 to make a survey of fundamental education and propose recommendations. The mission was composed of three members:

Mr. A. J. Boudreau, Chief of the Mission, Bachelor in Agricultural Science, Master in Public Administration, Civil Service Commissioner for Canada. Has had 15 years' experience in the organization and administration of fundamental education campaigns among illiterate fishermen and farmers of Canada.

Dr. Rupert East (United Kingdom), Doctor of Literature, Oxford. Dr. East was recently Assistant Director of Education in Nigeria. He is the founder and chairman of Gaskiya Corporation—an institution established for the production of books, newspapers and other literature in vernacular languages and the training of literary and technical staff.

Miss Bligh Des Brisay. Formerly worked in the Institute of Inter-American Affairs. Has for four years been an Education and Crafts Specialist of the Technical Pool of the Education Division in Washington. Has also worked on educational programmes in Canada, Dutch West Indies, in Hawaii and the United States.

The Mission came to Paris for preliminary discussions and planning from 23 November to 7 December, then proceeded to Pakistan.

The specific aim in the survey was to find means to help the people educationally towards: improving conditions for healthy living; leading better and fully integrated lives; organizing economic life on co-operative lines for efficient agriculture and productive useful cottage crafts; acquiring the ability to read and write, maintaining literacy and expressing themselves artistically and culturally; and leading an ordered and disciplined life with full understanding of their civic and democratic responsibilities.

During the first week of their stay in Pakistan the Mission made a survey of the Karachi federal area, visiting schools and examining the social structure of the area, visiting several homes of different standards of living, seeing the working conditions of labour as well as contacting the All Pakistan Women's Association to enquire into women's activities, especially their handicrafts.

The Mission moved to Lahore to make a survey of the Punjab Province from 18 December 1951 to the end of January 1952, during which time they also paid a visit to the North-West Frontier Province. They moved to East Bengal during February and came back to the Sind area at the beginning of March 1952.

The Mission finished their survey in the country on 10 March, after which they left Pakistan to write the report, which was presented to the Government of Pakistan towards the end of April.

THE EIGHTH ALL-INDIA ADULT EDUCATION CONFERENCE, BOMBAY, 25 AND 26 OCTOBER 1951

We print below a condensation of the Official Report of this Conference.

The Eighth All-India Adult Education Conference was held in conjunction with the Fourteenth All-India Educational Conference on 25 and 26 October 1951 at the St. Xavier' College, Bombay, under the presidency of Principal Ranjit M. Chetsingh. The Conference was attended by 102 delegates from all over India, representing 22 Indian States.

Shri B. M. Kapadia, Social Education Officer and Secretary, Bombay City Social Education Committee, welcoming the delegates, stressed the significance of the reorientation of adult education towards social education. He said that adult education was wrongly taken by many to mean mere acquisition of literacy. In its enlarged concept it included, besides the imparting of literacy, education of the people for citizenship in a democratic country, and thus included instruction in health and hygiene, civics and general knowledge.

In Bombay State, in 1950-51 alone nearly 6,000 adult education centres in compact areas and 2,000 in non-compact areas were working, where over 125,000 men and women were being educated.

In Bombay city the movement, which was under the auspices of the Bombay City Social Education Committee, had resulted in educating 250,000 men and women in 12 years. The Committee was conducting 2,500 social education centres in the Marathi, Gujarati, Hindi, Urdu, and Telugu languages, for educating 50,000 adults per year. But 1,200,000 adults still remained to be educated in Bombay, which called itself the first city in India. Shri Kapadia hoped that the citizens of Bombay would try to make Bombay the first educated city in India.

Inaugurating the Conference, Shri Cham-paklal G. Modi said that Social Education whether known as Adult Education, Mass Education or Fundamental Education, had a 'common purpose', viz. the raising of the social, cultural and economic standards of the people by educational means, in which adult literacy played an important part. Shri Modi said that though the literacy figures according

to the 1951 census were not out, it could safely be assumed that the literacy percentage would be round about 20 per cent, which showed a small rise of about 6 per cent in the last decade. This meant that even in 1951 over four-fifths of the people in India were illiterate. In view of the adoption of a democratic constitution based on adult franchise, it would be over-optimistic to imagine that democratic institutions could be run with success without a rapid progress in literacy and social education. It was, therefore, right that the Government of India had decided to give a priority to social education in its schemes of national reconstruction and development. But if the Government were keen on achieving their declared target of raising the literacy percentage to 50 per cent in five years—of which two years had already lapsed—it was essential and urgent, said Shri Modi, to adopt a different approach to solve the problem. To create the necessary psychological ferment, there should be an India-wide dotting of the villages with community centres, which would serve as focal points from which the social education movement would radiate. The National Planning Commission in its five-year plan had also recommended the establishment of community centres and the Second National Seminar held recently at Indore had favoured that idea. But Shri Modi sounded a note of caution against copying the Western pattern of community centres. He emphasized that 'conditions and needs in the Western world are different from those in our own country. We should, therefore, base our community centres on the needs of the locality, on our own cultural habits of life and traditions. Education divorced from these cultural links is a negation of social education which means negation of democracy'.

Shri Chetsingh in his presidential address suggested that 'while struggling to evolve an educational programme for the mass of our population, we should also give some attention to the problem of the education of the so-called educated'. He stressed the need of a scheme of 'continuation education' such as evening classes with a vocational bias, polytechnics, commercial or technical institutions and handicraft centres—all held in the evening with facilities for recreational corporate activity. Not only cities but smaller towns should have these 'houses of learning', which would never ignore human and cultural values.

Concluding Shri Chetsingh said: 'Let us not imagine any more that ignorance and stupidity is the monopoly of the illiterate, and let us put away that air of superiority with which we tend to approach this whole task of adult education.'

MYSORE

India's first general election since Independence provided the Mysore State Adult Education Council with a challenging opportunity for civic education.

The election was of special importance since it was the first time in history that an election was held throughout the length and breadth of India on the basis of adult franchise. In Mysore alone, more than 4,000,000 men and women exercised their voting rights. The magnitude of the problem was complicated by the fact that 80 per cent of them were illiterate.

The Adult Education Council, therefore, with a view to educating the public in the discharge of their legitimate rights, published a series of articles on voting in its regional Kannada weekly *Belaku*. The articles dealt with what is meant by a vote, how to exercise a vote, how voting is done in a polling booth, etc., with detailed sketches and charts and in the form of a dialogue.

CEYLON

The Unesco-Government of Ceylon Project in Fundamental Education located at Minneriya in the North Central Province of the island has drawn up a scheme for intensifying the adult education campaign in the 39 villages and three irrigation colonies under its control. The scheme envisages: an adult education centre for each of the villages and the school centres of the colonies; a library service for all the centres; the publication of a suitable literacy primer and graded books for the 'follow-up'; publication of posters and discussion folders.

In February 1952 the Rural Library Service was started with 500 selected Sinhalese books to serve the Adult Education Centres so far started. These books are sent to the centres in sets of 100 each, packed in a travelling box-cum-shelf. When one set is returned another is issued.

One of the Adult Education Centres collected from among its members a sum of 50 rupees to buy books for the library. On the day of its opening the members were so thrilled at the idea of having a library for their Centre, and the opportunity it gave them for reading new books, that many offered further donations.

The literacy primer and other publications will be brought out not only for the use of the Adult Education Centres in the project area but for those in the whole island. The following are the activities planned for the Adult

Education Centres: a library and reading room; meetings and discussion groups; adult education classes; visual education programmes; facilities for recreation; opportunities for developing artistic talent by encouraging folk dancing, folk songs, and folk drama; teaching of handicrafts and small cottage industries.

INTERNATIONAL CONFEDERATION OF FREE TRADE UNIONS

These notes do not represent the complete educational programme of the ICFTU, but may facilitate an understanding of present activities and planning for the near future.

Generally speaking, the main subjects in all ICFTU colleges and schools, include the following: what is a trade union; history of trade union movements; organizing and running a trade union; collective bargaining and shop activities; educational, welfare and community activities; labour law; economic and social topics; general economics; economics of the enterprise; economic problems of countries concerned; social problems of countries concerned; productivity and related problems; political topics.

International

Permanent International Trade Union Resident College (Brussels). Will be in or near Brussels. Level of Ruskin College, Oxford. Courses to last for academic year of nine months, also short courses of three months duration. Maximum of 60 students at any given time.

Asia

Permanent Asian Trade Union College (Calcutta). The College will be opened on 15 September, 1952. The first academic year provides for three training periods of 12 weeks each. The programme is comprehensive. Thirty students will be admitted to each of the three courses, and it is hoped that the first course will be attended by students from 12 Asian countries.

Workers' Education Pilot Project. One of the most important problems is the training of local leadership in the unions, particularly amongst people actually working in industry. It is intended to organize a pilot workers' education project in India with the object of giving trade union leadership courses for active trade union workers. The workers on these courses should be drawn from industry itself and be instructed in their own languages and wherever possible in their spare time.

This centre will have to work in close co-

operation with the Asian college and will have to make use of its faculty. At the same time, it will play the role of a 'workshop' for the college students.

The facilities provided for leadership courses will be used as an educational centre for the rank and file members of local trade unions.

Singapore School. In view of the fact that in the long run a number of educational sub-centres in addition to the College [see Permanent Asian Trade Union College (Calcutta)], will be required, accommodation has been retained at Singapore which can be utilized as a training centre at short notice.

It is intended to start work here late in 1952 or early in 1953.

Various Asian Education Projects. Short courses in Pakistan, Indonesia and Thailand and the opening of a school in Japan are contemplated

Europe

ICFTU Training Courses—France. The ICFTU, in co-operation with the International Trade Secretariats and CGT-Force ouvrière, has run on a preliminary basis three courses of a fortnight each at Château de la Brévière, a property belonging to the Swedish trade union movement near Paris. The first fortnight is provided for 50 mine workers, the second for 50 transport workers and the third for 55 metal workers.

These were held from 24 March to 4 May, and it is intended to resume operations in October and to extend the courses to other industries, e.g. textile and chemical products.

The subjects taught in the course include the economics of France and their importance in the world economy, trade union organization and administration, techniques of collective bargaining, labour and social legislation and productivity problems.

ICFTU Training Courses, Italy. Most of what has been said about France applies equally to Italy. It is therefore proposed to launch in the early autumn a scheme for Italy on the same lines as for France, to cover various groups of workers.

Education Project for Greece. Pending further investigation, a limited programme for a three months' evening course is planned.

Africa and Middle East

Training School at Accra, Gold Coast. It is intended to set up a training school at Accra, where the

West African representative of the ICFTU would be stationed, in order to train trade unionists from the British territories in the area in the elements of trade unionism.

Students will come from Gambia, Sierra Leone, Gold Coast, Nigeria and the British Cameroons. The students will spend two months at Accra.

Training School at Abidjan, Ivory Coast. Parallel with the proposed training school at Accra on the Gold Coast, and with the same objectives, it is intended to set up a similar training school for the French territories at Abidjan, on the French Ivory Coast.

Students will come from the French Cameroons, Ivory Coast, Senegal, Mauritania, Dahomey, French Sudan and French Guinea. Fifteen students will spend six weeks in Abidjan.

Educational Scheme for Iran. It is proposed to hold five courses for a total of 220 students, in Teheran and Ispahan respectively. These courses will aim to give workers in their spare time the opportunity to obtain the necessary training in trade unionism, bargaining techniques, and labour and social legislation, so that they can participate more fully in trade union work.

Training Algerian Trade Unionists in France. The ICFTU, in consultation with Force Ouvrière, its French affiliate, intends to hold a fortnight's course in Paris for training Algerian trade unionists.

Western Hemisphere

Puerto Rico Scheme. Since early 1952 a training programme for union leadership has been in operation at the University of Puerto Rico. Whilst the ICFTU regional organization (ORIT) is responsible for the selection of students, the Labour Relations Institute of the University is providing the educational programme. The first course comprises 10 students and lasts for four and a half months.

The scheme deserves expansion and, if at all possible, duplication elsewhere for the southern part of Latin-America and for the Caribbean.

Miscellaneous Educational Projects

Correspondence Courses. To meet trade union educational requirements in remote parts of the various countries and to follow up residential training, Correspondence Courses are contemplated. At the outset, courses will be available in English, but it is aimed to produce

them also as quickly as possible in French and Spanish. The subjects will roughly be the same as those mentioned in the introductory notes.

Films and other Audio-Visual Means of Education. The world-wide application of audio-visual means in education must be stimulated. Sound movies particularly are of value for illiterate and semi-literate audiences in underdeveloped areas. They also serve a good purpose everywhere, especially in countries where a kind of 'trade-union-fatigue' is noticeable. Slide films and filmstrips improve otherwise dull and heavy lectures. Tape and wire recordings fall into this category of educational aids.

As sound movies, a 20-minute documentary on the functions of the ICFTU, a 45-minute film on the history of European labour, a documentary on the life of Indian workers, are contemplated. Series of filmstrips, again dealing with the subjects summarized in the introduction, are to be prepared.

Annual International Trade Union Summer School. One international school is planned each year. In 1952 it will take place in the college building of the Finnish Federation of Trade Unions at Kiljava near Helsinki, from 19 July to 3 August, thus coinciding with the Olympic Games.

The school will be devoted to problems of International Peace and Understanding and will include such subjects as labour history, economic and social conditions, the work of the United Nations and its Agencies, the fight against discrimination and for social and economic democracy and justice.

Annual Regional Trade Union Summer Schools. The 1952 European Summer School was held at Château La Brèvière, near Compiègne, France, from 14 to 28 June.

Scholarships. In connexion with the various projects, possible provision of scholarships is contemplated.

Publications for Education Purposes

Monographs on Trade Union Movements. Monographs on all national trade union movements with a history of more than local interest are planned. They are to be written in a way which would make them of value to the nationals of all countries when translated. A beginning will be made with monographs on the American, Austrian, British and Swedish trade union movements, and some of these have already been commissioned. As soon as possible further national movements will be reviewed.

Study Guides. Two major study guides are planned for the time being. The mimeographed draft of the first study guide, *Economic Systems in Change*, has been sent to a number of colleagues in many countries for comments. As soon as a sufficient number of replies has been received the text will be reviewed and published. A second guide on 'International Trade Unionism' will follow as soon as a suitable author has been found.

Elementary study guides, particularly for underdeveloped territories, are in preparation on subjects such as collective bargaining, how to run a trade union branch, trade union administration, day-to-day activities of a trade union, etc.

These publications will be published in as many languages as possible.

Catalogues. The following catalogues (in the first instance in mimeographed form) are being prepared: (a) *Catalogue on Trade Union Films.* (The manuscript has been completed; despatch imminent); (b) *Catalogue on Trade Union Publications.* (Draft ready); (c) *Book-lists for the Building up of Trade Union Libraries.* (In preparation.)

Handbook on Trade Union Education. As a preliminary to this Handbook, a Survey of Educational Activities of European National Centres was laid before the European Education Conference in November 1950.

It is now contemplated to issue the first International Handbook (possibly in a mimeographed form) towards the end of 1952, containing facts and figures of 1951 activities. This Handbook is to summarize reports from all affiliated organizations on their own activities, enabling them to have the benefit of other organizations' experiences. It would also serve the purpose of informing the general public on matters of workers' education.

Educational Pamphlets in Asian Languages. The Asian Regional Organization of the ICFTU, in conjunction with the Asian Trade Union College, intends to print pamphlets on various basic trade union topics and on the work and the task of the ICFTU itself. Amongst the languages, it is intended to use Hindi, Urdu, Bengali, Korean, Tamil, Burmese, Chinese, Malayan, Thai, Ceylonese, Japanese, Tagalog and Bahasa Indonesian.

Machinery of Educational Services

Regional Advisory Committees on Education. To advise the regional organizations and secretaries on matters of education and to exchange

views within each region and internationally, it has been decided to set up in all regions small advisory bodies on education. Such bodies now exist for Europe, where all member organizations are represented on the committee, and for the Western Hemisphere, where North America, Latin America and the Caribbean area have delegated members to the Committee. In Asia, a Director of Education has recently taken up his position, and it is hoped that a regional committee can soon be set up. Pending the setting up of regional organizations in other parts of the world, informal contacts with qualified individuals are maintained. Each advisory body should meet once a year.

International Education Conferences. A first opportunity for a personal exchange of views on the international plan was provided by a conference convened in connexion with the 1952 General Council meeting in Berlin. This conference met on 30 June and was composed of representatives of all regional advisory bodies on education, the members of the Education Sub-Committee of the Executive Board, International Trade Secretariats interested, and experts from areas where formal machinery does not yet exist.

The agenda included: development of regional educational machinery; co-operation with Unesco and other Specialized Agencies in the field of education; long term ICFTU education programme; educational publications.

The meeting dealt with the ICFTU World Conference on Education, planned to be held in connexion with the 1953 ICFTU Congress.

THE WORK OF THE TRADE UNION STUDIES CENTRE AT FLORENCE

In order to meet the need for trained Union leaders, as well as to improve the technical knowledge of workers in general and to fit workers to assume their responsibilities in their particular industry, the Italian Federation of Trade Unions (CISL) has set up at Florence a Studies Centre for Labour Problems.

CISL has taken over and is already using a building in Florence at Via Gustavo Modena 15. This former hotel can accommodate about 45 students and has classrooms and a library. Three types of courses have already been held here: (a) refresher courses for trade union leaders; (b) training courses for young trade unionists; (c) study of problems relating to improved productivity in industry with particular attention to those where trade union activity is specifically involved.

In June 1951 three courses of a week each were held for provincial trade union secretaries to study the general lines of political economy and wages agreed on early in 1951 by the General Council at Bari.

The school for the training of young trade unionists began to operate in October 1951. Candidates were carefully selected by examination and interview and those admitted were granted free maintenance, pocket money and, if needed, a dependent's allowance. A preliminary course lasted from 22 October to 22 December, and those graduating from this took a more advanced course lasting from 28 January to 17 May 1952. The latter included practical field studies of the operation of the various types of trade unions, provincial and urban, industrial and agricultural. Theoretical studies centred round such subjects as history of the Labour and trade union movements; history of trade union theory; technical elements of trade union organization and administration; collective agreements; study of the present position and role of trade unions in Italy and overseas, and of the International trade union organizations.

In their practical field work students were distributed among trade union branches in different provinces and required to study these organizations in their local setting. Each student then prepared a report on his area in which he applied the theoretical knowledge acquired at the centre.

Two short courses held in January for workers in textile industries were devoted to wage problems. Later this year it is hoped to have regular courses for workers, devoted to the problems of productivity.

CO-OPERATIVE GROUP DISCUSSION IN CEYLON

A scheme for the promotion of group discussion has recently been launched in Ceylon and we quote from a recent document sent to us by the Registrar of Co-operative Societies, Colombo:

'The necessity for co-operative education is clear, for until and unless all our members know the principles of co-operation and the ideals for which the movement stands, the movement cannot attain its maximum success. If members are to have faith in the movement, they must be educated in co-operation. If their faith is to flower, the ground must be prepared with a knowledge of co-operation. "Paper members" may well be a drag on the movement.

'We are alive to the growing need for co-operative education and in our attempt to

bring home to members the truths of co-operation, we hold training classes, public meetings and publish co-operative literature. The meetings of societies are made the occasion for giving publicity to the activities of the movement.

'The education of members by these methods, good as they are, needs to be supplemented. It has, therefore, been decided that, in order to make co-operative education more intensive, we should organize discussion groups throughout the Island.

'Discussion has been a recognized method of education throughout the ages. The object of a discussion group is to get its members to think for themselves and make them express their thoughts orally or through writing in a clear manner. A co-operative study group has a further object, i.e. to enable members to have the pleasure of discussing with brother co-operators problems common to them and in so doing come to understand better what co-operation is. When such knowledge grows and when it is of such a quality that it will seek to translate itself into action, it will make members exercise more fully their rights and privileges both as co-operators and citizens and thus revitalize the movement.

'In order to achieve this object, the number of members who participate in these discussions should be small. We have fixed the number at not more than 15 and not less than 10. The restriction of the number to these figures should enable each member to be an active participant in the discussions of the group.

'The conditions under which the discussions are held are important. An atmosphere of informality is most conducive to the obtaining of results. The participants should feel "at home". The atmosphere of the classroom should be avoided at all costs. If the participants are filled with an appreciation of the value of friendly discussion, then the exchange of ideas will be fruitful.

'The success of a discussion group depends to a large extent on the group leader. He should of course know the subject under discussion. He has to be tactful; he has likewise to be firm, if occasion demands. He has to draw the quieter members into discussion and not allow one or two to dominate the meeting. A successful leader will avoid trying to show that he is infallible. If an "awkward" question is asked, it would be better for him, if he does not know the answer, to say that he will try to find out and give the answer at the next meeting. Personal interest in the members, and a personal approach to a member, will go far to keep the group discussing their problems in the correct atmosphere.

'The preliminaries to the discussion can be made interesting. If members are encouraged to find out in advance facts relating to the subject-matter of the discussion to be held, it will tend to hold the interest of members. Such a course of action will also be fruitful, because discussion which is not based on facts can end in mere speculation. In addition, it will cultivate in members a sense of responsibility which will be a valuable asset to them on other occasions and in different circumstances.

'Supplementary reading material should be suggested wherever possible, as the lessons are in no way to be considered exhaustive. The lessons that have been prepared so far on co-operation and economics are outlines which, we hope, will make members think for themselves and provoke discussion.

'When each discussion is over, members will write down the answers to the questions which will be found at the end of each lesson. These will be sent to the School of Co-operation, where they will be scrutinized. The answers will not be "corrected" in the usual sense; the

School will, instead, make comments and suggestions, which, if accepted in the right spirit, should lead to a better grasp of the subject-matter. It has been thought desirable to get members to express their views in writing regarding the subject-matter of the discussion, as this will cultivate in them a desire for accuracy in expression. The school will also act as a central information bureau which can be of assistance during the course of the discussions.

'It is our hope that this idea of discussion groups will catch on and that every co-operative society in Ceylon will before long have at least one discussion group. It is hoped that the result of discussions will be translated into action and that the discussion groups will not rest satisfied with the mere acquisition of knowledge, but will proceed to re-build their societies in the light of their newly-born knowledge.

'Thus it may be that this type of co-operative education, if correctly planned and pursued, can produce far-reaching results in the whole structure of the movement.'

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FUNDAMENTAL AND ADULT EDUCATION

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EDITORIAL

As we announced in our July number—when the periodical became *Fundamental and Adult Education*—each issue of this bulletin will be found to contain a group of articles centring around a particular theme. In this issue, for example, readers will find certain articles which deal with the problem of the use of vernacular languages in literacy campaigns. A forthcoming publication of Unesco will also be of interest to those concerned with this problem.

This publication will contain the report of a meeting of specialists on the use of vernacular languages both in and out of school, as well as seven case studies of different aspects of the problem—the development of a national language, the adoption of an orthography, the unification of dialects, etc. The volume is introduced by a survey of the world language situation and includes brief notes on the use of vernaculars in the chief parts of the world. It will appear in the series '*Monographs on Fundamental Education*', and English, French and Spanish editions will be available.

We are also pleased to include in this issue a further comment—by Mr. J. C. Grand-simon of the French Ministry of National Education who is specially concerned with relations with French Overseas Territories—on the article¹ by Mr. T. R. Batten which appeared in our July issue. We hope others will continue the debate. We draw your attention also to the article by the Rev. J. Alun Thomas in this issue. His description of a literacy campaign which took place 200 years ago may encourage others to find some historical antecedents of present activity in fundamental education.

Finally, may we request all our readers to complete the enclosed questionnaire as frankly as possible and to return it to us? A solid volume of replies will be of inestimable value to us in planning future issues and, consequently, in serving our readers' interests to the best of our abilities and resources.

¹ See 'On Reconsidering Fundamental Education', *Fundamental and Adult Education*, Vol. IV, No. 3, July 1952.